

JANUARY 1957

PRICE FOURPENCE

Missionary Herald

OF THE BAPTIST MISSIONARY SOCIETY



The Town Hall at Léopoldville, Belgian Congo

A UNITED CALL TO PRAYER

ONCE again the Baptist Missionary Society is joining with the Baptist Union of Great Britain and Ireland in a call to prayer to the ministers and churches in association with both bodies. In 1957 there are large tasks to be faced. The Baptist Union has adopted a budget for an amount considerably in excess of last year's in order that more reasonable stipends might be paid to ministers and deaconesses in aided churches. So the churches are being asked to raise for the Home Work Fund the sum of £72,000. The B.M.S. General Committee has approved of estimates totalling £319,000, which makes necessary an appeal for the churches to raise about £20,000 more than they did in the year 1955-6.

Both bodies believe that the churches can and will respond. They have faith that the work to which they have set their hands is God's work. They are aware that so much depends at home and overseas on the securing of these funds, and so appeal for the prayer of their members.

But the call to prayer is not to be related primarily to the raising of funds. Those funds, though so necessary, are means to ends. What is of first importance is that the work itself, made possible by the money, should under God make progress. So the call is first for prayer that through the activity of the Union and the Society men and women may hear and respond to the Gospel and be built up in their faith and hope in Christ.

FROM THE OFFICERS OF THE BAPTIST MISSIONARY SOCIETY AND THE BAPTIST UNION OF GREAT BRITAIN AND IRELAND

We desire to call the attention of the ministers and churches of the denomination to the united Call to Prayer agreed upon by the Baptist Missionary Society and the Baptist Union for the first week in March 1957.

The response to the first "Call" of this kind last year was most heartening and because of this, and also in view of the greater urgency of the spiritual task in Britain and the world as a whole, we invite the churches again to share together a period of waiting upon God. How better can our Baptist churches affirm their spiritual identity as fellowships of believers and unite with a new sense of common purpose in the work of the Kingdom than by coming together at the throne of grace in the Name that is above every name? Evangelism at home and abroad means testimony and witness to an experience of "God in Christ reconciling the world to Himself" and only through communion with the Father, Son and Holy Spirit can such experience find its reality and power.

We are giving notice of this united week of prayer so far ahead of the date in order that calendars can be cleared and arrangements concluded at an early date. In challenging the churches in this way we are far from suggesting that the organized prayer life of our gathered communities can or should be concentrated in one week of the year. Rather, in the spirit of the Prayer Call of 1784, which had among its results

the founding of the B.M.S. in 1792 and later the forming of the B.U. in 1813, we would seek to set the March Week of Prayer in a context of monthly (or weekly) meetings. The week in March should be prepared for in the intervening winter months; thus becoming a climax and not an isolated event.

Leaflets and publicity in connection with the Home Work Fund on Sunday, 10th March, and the closing of the Society's financial year on 31st March, will be issued in due course. In the meantime, we suggest that during the week in question every meeting of every organization in every church should be definitely linked in some way with this simultaneous denominational response to the Call to Prayer issued jointly by the Society and the Union.

With prayers for the leading of the Spirit at all times,

Yours sincerely,

HERBERT C. JANES,
President, Baptist Union.

WILLIAM DAVIES,
*Chairman, Baptist
Missionary Society.*

ERNEST A. PAYNE,
Secretary, Baptist Union.

J. B. MIDDLEBROOK,
*General Home Secretary,
Baptist Missionary Society.*

Gift of B.M.S.
1-8-65

CHRISTIAN WOMEN IN EAST PAKISTAN

By NESTA B. SODDY

IT is inevitable that, in a Moslem state, women should have to remain very much in the background, and in East Pakistan, even in Christian circles, it will inevitably be long before the women of the community can exert much obvious influence on the development either of social or church life. Yet in all countries women influence the community, if for no other reason, at least because of their influence in the home in the formative years of the life of the children; and in Christian society, no matter what the social or economic background of the country, women have always had a very real influence in the development of the community.



Three Chakma girls at our Rangamati School, East Pakistan

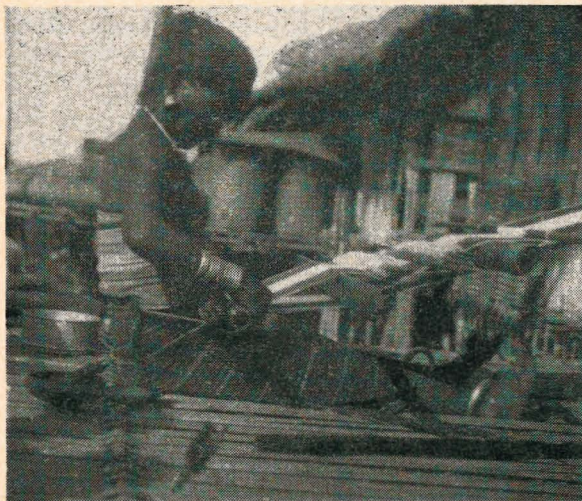
So, while any church meetings or association meetings in East Pakistan give very limited scope for the women of the church to express their opinions, it is a very definite fact that no appraisal of the Christian life in that country would be balanced which did not take into account the spiritual quality of the women and their share in building up the fellowship of the Church. Yet it must also be recognized that for the most part it would be difficult for any man to assess this very definite and very precious asset of our East Pakistan church, since men are rarely present when the women are expressing in any definite way their personal spiritual convictions, and ordinarily the mere presence of a man is sufficient to set up restraint. Hence it falls to the lot of a woman to report on some of the share taken by women in maintaining and developing the life of the Church, and in witnessing in their humble way to Moslem neighbours (but, again, only to women!).

ONE of the most noticeable things about the Christian women of East Pakistan is their tremendous dependence upon Bible reading and prayer. In a land where Christian literature is still not very plentiful, it is natural that the various devotional books, which are commonly a source of strength to women of the West, are little known. On the other hand, the Bible is continually used by all who can read, and is used with much prayer. There is naturally a tendency to be rather limited in the passages read, but spiritual fare based on the Gospels, the Acts (early chapters), Psalms, Proverbs and some passages from the Epistles, can provide plentiful counsel and encouragement—and rebuke!—if patiently and consistently studied. The important point is that their reading of the scripture is always accompanied by prayer, which opens the way for God to use His own word and speak to their individual needs.

The prayer life of these women is very important to them. Though their fluency in extempore prayer may be due to an easy repetition of stock phrases, there is behind that a real consciousness of communion with God in prayer, and it would be mistaken to dismiss this fluency as mere super-

ficiality. Since the fruits of real prayer are to be seen in their lives—peace of mind, patience to endure gladly in difficult conditions, and loving service of all and sundry—then surely we must recognize that God can use their prayers, which are more than vain repetitions. People who have never been taught to think cannot easily express themselves, and much of their dim striving after God has to be expressed in phrases which are ready-made. It is the striving which is important and which God can bless, whether it is in the form of hesitant stammering, or in fluent use of other people's phrases.

THESE women with their (humanly-speaking) limited resources, yet seeking to make contact with God's limitless resources, are making their very real impact on non-Christian neighbours as well as making a definite contribution to the home life of our Christian community. In the annual Women's Rally of our Backerganj-Faridpur District Union, held each Easter Monday at Santi-Kutir, the women of every village represented report on the progress of their own meeting during the year. Time after time in these reports it is said: "During the year we have several times been asked to hold our meeting in a Mohammedan home (or in a Hindu home) and pray with them." Sometimes there have been instances given when they have prayed for the healing of non-Christian friends who were ill, and whose relatives have asked them to pray, and the answers to these prayers have been a tremendous witness to the power of our God.



▲ headman's wife in a village in the Chittagong Hills, busy weaving

SINCE, however, it is never wise to dwell too much on reported experiences, I would turn to two examples of prayer of this sort offered in Barisal during our time there, to show how the prayer life of our women is influencing Moslem neighbours. One was a case of a young woman in her early twenties, who had been given up by the doctors as having only a few hours to live. Her mother turned to a Christian neighbour who had called to ask after the girl, and said: "You believe in prayer—will you pray for her?" The Christian woman assured her that we would all pray, and went straight to ask for prayer on her behalf. From that afternoon she began to make a steady recovery until, some weeks later, after she had completely recovered, our Women's Meeting assembled in her home, invited there by the Moslem parents so that we who had prayed might also voice the thanksgiving for God's grace.

Again, more recently, prayer was asked for by Moslems on behalf of their sixteen-year-old son, the eldest boy, who was ill with typhoid, and very near death. Again, the parents had done all in their power, and it was only when the doctors had despaired of the lad that his mother turned to the Christian neighbour and asked if we would pray for him. Again the faithful and earnest prayer of our group was answered by the gradual but complete recovery of the lad, and again we were summoned to hold a meeting for thanksgiving in the home which had been thus blessed. Christian and Moslem women sat together in the courtyard of the home, while the men of the family were sitting inside the little house listening—a reversal of all normal practice, seeing it was the men who were sitting in purdah, and listening unobtrusively to the women's meeting being held out of doors!

WHILE these contacts between neighbours are being so richly blessed of God, we must recognize that the Church in East Pakistan is witnessing to the Mohammedan, and though the human agencies are often faulty and weak, it is not for us to criticize, but rather to uphold them, and pray that they may be given grace and wisdom to preach God's Gospel of redemption among the women of that land.

Let us not be behind-hand in giving this valiant "advance-guard" the support of our prayers, since they appreciate so fully the power of prayer to unleash the strength of the Holy Spirit.

CROWDED CHAPELS FOR CHRISTMAS SERVICES

Reports from China indicate that Christmas services and celebrations were attended by large numbers of people. In the larger cities, union services, which are now becoming a regular feature, were added to the separate services held in each church.

Details are not yet available, but it is likely that the celebrations followed the pattern of those in 1955. What follows refers to what happened then.

It seems clear that Bibles and other Christian literature are being used as Christmas gifts. In the last half of December, the Bible House sold 514 complete Bibles, 194 Testaments and 1,036 Gospels, and the Christian Literature Society sold many calendars and Christian diaries.

Some of the churches in Shanghai, though not all, hold baptismal services at Christmas, and these, and churches in other towns, reported an encouraging number of baptisms. Both at the First Baptist Church and at Moore Memorial Methodist Church over 1,000 people were present at the Christmas service. The all-Shanghai Christmas Choir, which has been steadily growing, now numbers over 300, from 38 different churches, and 5,700 people came to their four performances.

A special feature of the Shanghai celebrations was the dinner held on 27th December for 500 pastors and church workers. This followed a worship service at which a choir of young pastors led the singing. On Christmas Eve several groups of carolers went out in various parts of Shanghai.

At Nanking, a union service was held in the Hang Chung Church, which belongs to the



Schoolgirls at San Yuan, Shensi, China

Christian Church in China; more than 800 people worshipped together and a Baptist minister preached the sermon. On Christmas Eve, 300 young people crowded into the chapel of the Theological Seminary for a special service.

In Foochow, many candlelight services were held on Christmas Eve, and on Christmas Day about 3,000 people met for worship in the churches. More than half of these stayed for church dinners. A new church was dedicated on Christmas morning at Chungking, and in the evening a young

people's service was held at the Y.W.C.A.

Union services were reported at Tientsin and Kaifeng, where 1,000 people were present at each, and also at Tsinan. Kanchow Christians were not certain whether they would be able to have their Christmas dinner together at the church, as food rationing had just begun. But the government gave them special permission to buy flour, beef, pork and oil, and so they were able to meet together for their Christmas celebrations, as well as for worship.

Girl Loves Husband with Second Wife

A missionary in East Pakistan gives an example of the marriage problems which trouble the Church there.

Two young converts from the Moslem faith were married in church and everybody was happy about the match.

After two years, the young man reverted to Islam and deserted his wife and baby.

She went to Dacca to try to find a job and there she met her husband again.

Meanwhile, he had married a second wife, a Moslem girl. But he has begged his Christian wife to return to him.

The Christian wife is still in love with her husband and is inclined to go back to him although this would mean living in the same house as her Moslem mother-in-law and the Moslem wife.

Missionaries have offered the Christian wife training as a nurse, but she is not inclined to accept the offer. The training would mean leaving Dacca.

HAPPY HOLIDAYS BRING LIFE TO OUR CHURCHES

B.M.S. Summer Schools 1956 and 1957

By THEO. VALENTINE

1956 was another successful year for B.M.S. Summer Schools—successful in every way. There were more “first timers” than in the last few years; all the schools were well filled; and they more than paid their way financially. But much more important was the spiritual impact upon so many young people. It is impossible to measure the total influence of the schools, but there were some clear indications.

Many young people made the decision to follow Christ and returned home to speak to their ministers about baptism and church membership. Some attended their first Communion service at Summer School (this only after a conversation with those in charge and in all cases the home minister was informed). There were other young people who heard the call to missionary service and have already offered themselves to the Society for work overseas. There were others like the girl, mentioned in one of the school reports, who “confessed that when she came to the school she had decided to resign her church membership and leave, but she was going back a happy church member”. Churches in different parts of the country are now more virile, more evangelistic, because of B.M.S. Summer Schools.

The members of our schools always attend services on Sundays at the nearest Baptist churches, and appreciative letters have also been received from most of them.

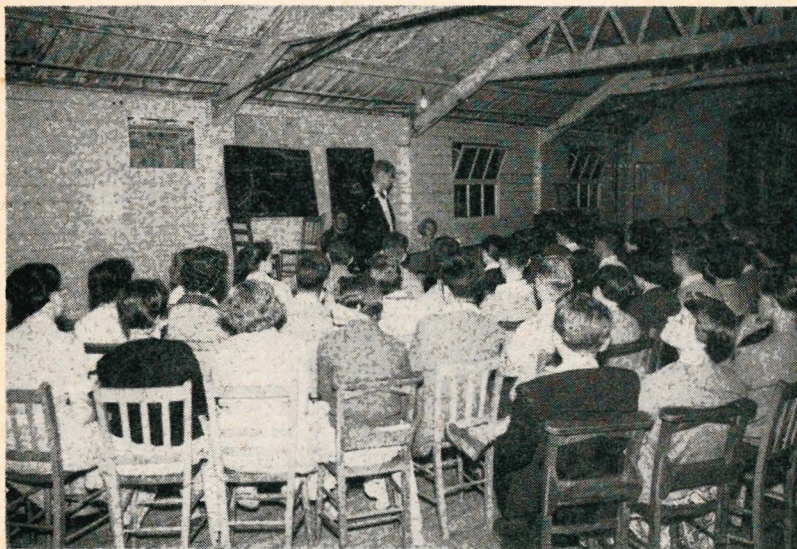
FOR 1957 the B.M.S. has another most attractive programme.

Ancaster House, Bexhill-on-Sea, has a permanent place among B.M.S. centres, and without it the programme as a whole would not have the same appeal. Apart from the years of the war, Bexhill has been visited regularly since 1926—and that speaks for itself. The school building is very spacious with even more spacious grounds. What a paradise for the tennis enthusiasts! And the grounds are able to provide a good cricket pitch for the staff v. school matches. The school will be a general one. There are private and double rooms available. Bookings can be received from a limited number of families.

Cilgwyn is the Society's own Conference Centre. It is a modern mansion, comfortably furnished and commodious, standing in its own extensive grounds on the borders of Carmarthenshire and Cardiganshire. Within a few miles of the house

are the seaside villages of west Wales: Tresaith and Aberporth. Newquay is not much further away; and well within reach of a day's excursion are Aberystwyth, Devil's Bridge, St. David's and Tenby. There is accommodation for about 85 people. For the first two weeks there will be a coach from London.

Durlston Court, Barton-on-Sea, is another very popular centre, especially for the “teenage” group, and was full to overflowing last summer. The school itself suffered a fire disaster in 1948 and has since been rebuilt on modern lines. The sea is quite near, and the Isle of Wight can be



The lectures are always interesting and informative

seen from the grounds. The special features of this school—and they are very attractive—are the swimming pool, the very beautiful chapel, and the squash court. There is no accommodation here for families. The school is especially planned for the 13-19 age group.

Wentworth School, Boscombe. In 1955 we had the use of this school for two weeks only and it proved to be most popular. This year we have this centre for four weeks. We have no hesitation in claiming that this is almost the ideal school and meets most of our requirements. The buildings are very well equipped and the gardens terraced and well laid out. The sea could hardly be nearer, only a road separating the school grounds from the cliff top and beach. There are plenty of tennis courts and a large playing field. Boscombe is a very popular resort and is said to be one of the healthiest on the South Coast. There are a few private and double rooms available, and this is another centre where a limited number of bookings from families can be accepted.

West Cornwall School, Penzance. Here is a new centre for the B.M.S., and in Cornwall too! The Cornish coast needs no description, it is quite unique in its rugged beauty and rough appeal. There will be no problem about excursions apart from that of selection: there is so much to see, so many places to visit. The school itself stands above the town near the hospital, and there is room for 90 people altogether. There are tennis courts and large grounds with a view over the harbour. The buildings are very suitable and will

A NEW YEAR'S MESSAGE FROM THE BAPTIST WORLD ALLIANCE

To all our Baptist World Fellowship:

Greetings and good wishes in the name of the Lord Jesus Christ. May the New Year be a blessed and happy one in your hearts, your homes, and your churches.

Your President and Secretaries in the past twelve months have visited our people in more than thirty countries on three continents. Still other lands have been visited by other officers and members of the Executive Committee, and additional visits are planned for the new year.

In some continents and countries plans are already under way to make 1959 a special period of organized simultaneous evangelistic effort. A Baptist World Alliance Commission on evangelism has been appointed whose main concern will be to stimulate and assist planning and action in this



Fellowship in a coach has to be experienced to be understood

meet most of Summer School needs. There is a possibility of a special coach being arranged for those in the London area.

As you will see, there is a most attractive programme, and altogether it will provide for approximately 2,300 weekly bookings. We commend our centres to the churches and will value the help of all our friends in commending them to the young people.

The charges for this year are again unchanged at 4 guineas weekly for shared accommodation; private and double rooms cost more.

It is our sincere hope and prayer that God will be able once again to work through the Summer School programme and extend His glorious Kingdom.

area throughout our Baptist world. It is our hope that 1959 will witness the greatest united evangelistic advance in which Baptists have ever shared in the more than one hundred countries where we are at work. With greater concern and zeal than ever before let us heed our Lord's command to "go into all the world and preach the gospel to every creature."

Some of our number serve the Lord in hard and difficult situations. Some are "persecuted for righteousness' sake." Others bear their witness in the face of many obstacles and restrictions. Let us in our daily prayers remember them and all who serve the Lord in spirit and in truth.

THEODORE F. ADAMS, *President.*
ARNOLD T. OHRN, *General Secretary.*
ROBERT S. DENNY, *Associate Secretary.*
HENRY COOK, *Acting Associate Secretary in Europe.*



A boy leading blind beggars across the street in Bombay—a familiar sight in India

CHURCHES COMPROMISE TO CONTINUE WITNESS

In a speech at the Peking Christian Conference early last year, Mr. Y. T. Wu made the following claims about the Christian Faith in Communist China:

"In Chekiang Province during the last three years, the membership of the Church of Christ in China increased by 2,587, the Chung Hua Sheng Kung Hui (Anglican) by 1,473, and the Baptist Church by 1,312; the China Christian Independent Church in the province reported an increase of 2,968 since Liberation. . . . In 1955 the total output in books and pictorials of the Christian Literature Society, the Association Press, the China Baptist Publications House and the China Sunday School Union reached 275,700 copies, which is 170 per cent. of the 1954 output. Two new Christian periodicals in 1955 were *En Yen* (Words of Grace) and *Sheng Kung* (Sacred Work). The former is a youth magazine and the latter the

official organ of the Chung Hua Sheng Kung Hui. . . ."

A competent observer in Indonesia has commented thus on the whole of Mr. Wu's speech:

"Many will criticize the Protestant churches of China for too easily adapting themselves to the purposes of the Peking régime. Others hold Mr. Y. T. Wu guilty of having sold out to the new masters of China. The fact is that the Church has taken the course which enables it to continue to make its witness, albeit compromisingly. The Gospel is preached, the Bible is distributed and read, and men and women are added to the Kingdom."

£3M. BUDGET

The Foreign Mission Board of the Southern Convention (U.S.A.) has adopted a record budget of \$8,125,000 (about £3,000,000) for 1957. During the year the Board expects to appoint 122 new missionaries.

To be a member of the Church in the Bolobo district of Belgian Congo a man must give six francs (about 10½d.) a month. A woman must give three francs.

The gifts are recorded and, when a missionary goes on trek, the books are inspected.

At a good church the missionary will find that nobody is in debt. But it is rarely found that anybody has given more than the fixed minimum sum.

This contribution means sacrifice for many Christians who are not well-to-do. But there are plenty of church members who could give more. They do not do so because they take a rather legalistic attitude towards their obligations.

Financing schools is another money worry for B.M.S. missionaries in Congo.

A mission with more cash than the B.M.S. has school buildings which are often better than the Baptist schools and its teachers get higher pay. In addition, the children are given free books and

CONGO MANIFESTO

The first important document on the aspiration and feelings of thinking Congolese was published a few months ago. It was the work of a small group of *evolués* and was entitled: *Conscience Africaine*. At this stage it is impossible to say what fraction of African opinion in Congo it reflects.

The authors stated their belief that Congo would become a great nation. It was, therefore, necessary for all to work for the establishment of a prosperous and happy new society, based on the ancient clanic society, in which there would be a synthesis of African character and tempera-

ARCH MEMBERS

uniforms while Baptist scholars must buy their own.

The Baptist schools have a higher standard of education and a devoted staff of teachers. These two factors are not lost on a large number of Africans in areas where the two missions work close together. In spite of them, however, quite a lot of children leave the B.M.S. schools for the others.

Complicating the problem is the fact that school buildings have to be up to a regulation standard to qualify for Government subsidies. Without these subsidies it is almost impossible to run a large school. But the B.M.S. is not able to make all the capital grants needed to bring all the mission's schools up to standard and to keep them so.

Missionaries, therefore, have to ask the African churches to raise the capital. When "the spirit is willing" they can generally find the money. But the African Christians do not always see why they should pay for education.

N POLITICAL FREEDOM

ment and the fundamental riches of Western civilization. This synthesis could only be achieved by the Congolese themselves, with the brotherly assistance of the white people who live in Congo.

The document rejected any idea of a colour bar, and pleaded for the gradual and complete political emancipation of the African. At the same time, the authors made clear that their legitimate desire for emancipation was not directed against the Europeans. "Our national movement is not inspired by hatred, but by brotherly feelings and a sense of justice."



Living conditions for many of the poor in Calcutta are shocking. Here is a "drain-pipe colony".

NEW BOOKSHOP IN HONG KONG

Last July the Council on Christian Literature for Overseas Chinese completed five years of activity. In its Annual Report it discloses that, apart from tracts, music sheets, and periodicals, 371 different titles were published in the period and sales totalled 272,540-87 dollars (Hong Kong).

Hong Kong has been the principal market, but about sixty per cent. of the production is sent overseas, chiefly to Formosa and Malaya.

During last year 64 titles were published, among them four original works by Chinese authors. These were: *The Life of Christ*, by Lee Shiu Keung; *Why I follow Jesus*, by Cho Sun Ming; *Christian Culture and the Modern World*, by John Ho; *The Story of Israel*, by Chan Suet Yee.

Thirty-eight books in the list are new translations, four being works by C. S. Lewis.

The first three books in the "World Christian Books" series: *The Christians' God*, *St. Mark's Witness to Christ*, and *The Christian Character*, have been published in Chinese and have received an enthusiastic welcome.

The Council is now giving closer attention to the problem of distributing the literature. It has already decided to open its own bookshop in Hong Kong in a good position in Waterloo Road, Kowloon, in the main Y.M.C.A. building.

CHAPELS FOR DAILY PRAYERS

Early morning prayers are a feature of church life in Belgian Congo.

In some parts of the country they are said daily in prayer chapels.

The church at the large village of Yumbi, about 40 miles from Bolobo, has several of these chapels.

They are distinct from the village church where the main services are held. This is a brick building with a tin roof. It is lit with paraffin-vapour lamps.

But every day, at 6.15 a.m., the Christians among the village's 7,000 people gather in the simpler chapels for devotions.

10 YEARS OLD — THE GRENFELL INSTITUTE, YALEMBA

By JOHN F. CARRINGTON

A FEW weeks ago, twenty-six African students, over half of them with wives and families, left our Grenfell Institute at Yalembo, Upper Congo, to return to B.M.S. stations at Stanleyville, Yakusu, Yalikina, Lingungu, Upoto, Lukolela, Ntondo, and Bolobo. By now they will be busy teaching and preaching in the Upper- and Middle-River areas of our Congo Field.

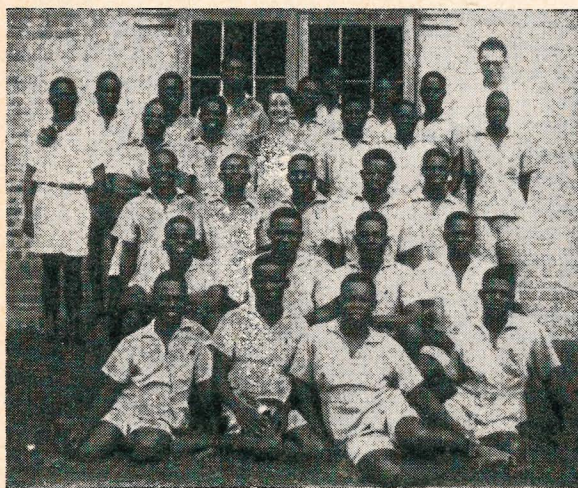
The Grenfell Institute, like her sister institution the Teacher-Evangelist Training Institute of Angola, is so far an entirely B.M.S. enterprise. Its roots penetrate deeply into the past on all our widely separated Congo stations from the Kasai river up to Stanley Falls.

Our missionary pioneers recognized the need for training African teacher-evangelists who, themselves wholly responsive to Christ's call, could interpret to their own folk (better than can a European) the Gospel message we go out to proclaim. As primary school work began to develop on all our stations (schooling was soon seen to be a necessity for the welfare of the African peoples we serve as well as for the building up of a stable church), the need for trained African teachers became apparent. All our stations began to organize some form of teacher-training work, some merely gathering the village catechists

together for a brief month's refresher course once a year, others giving a more serious grounding in academic and vocational subjects over a period of two or three years. Many missionaries, however, began to look forward to the time when this teacher-training work could be centralized and a single school serve to train men for the several stations.

WHEN Government offered to the Reformed Missions similar financial help to that given for many years to the Roman communities in Congo, the need for trained teachers became much more urgent. We in the Upper- and Middle-River areas were always able to send a few men to the Kimpese Training School and we are most grateful to this institution for a number of faithful workers who are still serving us after graduation from Kimpese (at the Grenfell Institute itself we have three such men). But sending students for such a long way was costly (it is over a thousand miles from Yalembo to Kimpese), and moreover the linguistic medium of Kikongo used in the Lower Congo, where Kimpese is situated, is not that which all schools in the Middle- and Upper-River areas have adopted and which is used at Yalembo, namely the Lingala language. So we were urged to set up an Institution for teacher-evangelist training in the Upper-River area, and in 1946 the decision was made to begin work at Yalembo.

We inherited a beautiful station when we started our institutional work at this youngest of our pioneering posts — Grenfell founded Yalembo station in 1905. Coco-nut and oil-palms spring gracefully from grass lawns that carpet a high cliff on the north bank of the river Congo. As the visitor approaches the beach (we fetch you from the river steamer in one of our canoes powered by an outboard motor) he sees the tower of our fine brick church rising behind the aluminium roofs of the dispensary buildings. To the right lie the missionary dwelling houses (four of them and a guest house as well), while immediately in front and behind are the school buildings and students' houses. Our Yalembo land stretches away into the forest for a distance of a mile and a half so as to give room for school dormitories, workmen's and

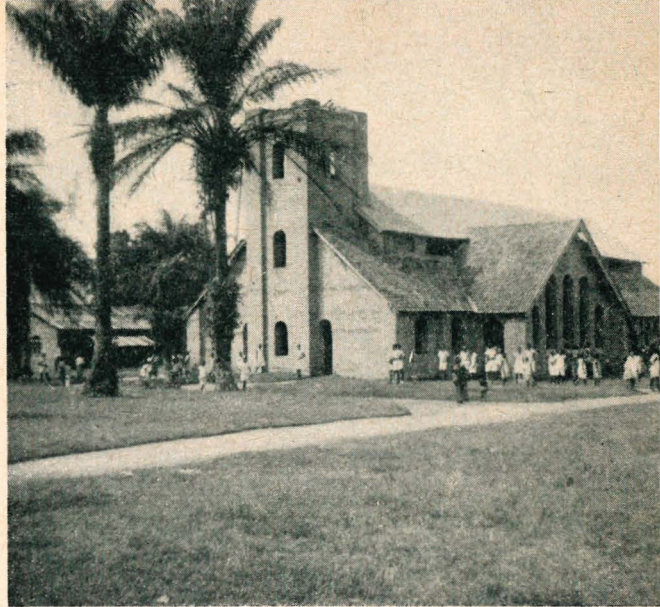


Students at the Grenfell Institute, Yalembo

teachers' dwellings, a football pitch and ample ground for gardens and plantations from which to feed our growing student family.

THE area around Yalembe is not heavily populated. We have a score of villages in which we are responsible for church and primary school work. These places give our students useful opportunities for preaching and teaching and for studying church organization and out-school work. The men who come to the Institute spend most of their time on the station itself, however. They enter two different teacher-training courses according to their academic standards on entry: a two-year lower-grade or a three- or four-year higher-grade course. Children of our married students, together with local boys and girls, attend the primary schools (which also serve as practising-schools for the men), and their wives have special classes from our lady missionaries in the 3 R's, together with simple domestic subjects. It is a thrill to see the way in which many of these women learn to read their New Testaments a year or so after coming to the Institute quite illiterate. The nursing members of our staff are kept busy with new arrivals in the maternity ward of our dispensary, and baby welfare is another important part of the training which these teacher-evangelist wives get while they are with us.

WITH the rapidly-changing nature of African life in these days, however, it is not surprising that the Institute has had growing pains during its ten years of life and that it is still adapting itself to important changes in present-day conditions on the Field. The Colonial government saw fit two years ago to refuse subsidies for training married students in our schools. This was a serious financial blow to the work we have been trying to build up. We now have had to say that only single students may be admitted to our teacher-evangelist training schools. But, because the training of the *whole family unit* is so vital to the growth of the Congo Church, we are launching this autumn a new school for married men which we shall call our *Bible School*. Graduates from the two-year course we plan for these men will become church overseers in our rural and city areas. It is an act of faith in that there will be no government help with the salaries of these graduates when they leave us; they will have to be paid by the Congo Church in each area of the Field. But we believe that we must make a beginning with the training of such leaders *now*.



The church at Yalembe

ONE subsidiary, but important, job in which the Grenfell Institute is helping just now, is the translation of the Old Testament into the Lingala language. Because our students come from such a wide area, they are representative of the various forms of this tongue and can thus be of use in checking the forms we try to employ in our translation work. A small group of missionaries from various societies is busy getting out a final manuscript, and we gather the men together from time to time to submit difficulties to them.

The twenty-six students of the Institute who have just left our teacher-evangelist training schools will be taking up work now alongside earlier graduates on our B.M.S. stations. Men like Stephen Nyangiye and Albert Bopopi at Bolobo, Silas Iyeli and Matthew Yondo at Ntongo, Jack Moyo at Lukolela, James Mosibo and James Balabala at Upoto, Rémy Molenge and John Maihala at Yalembe itself, Daniel Ngana and Isaac Lobunda at Lingungu, John Selenga and James Toiliye at Yalikina and Yakusu—these men are now trying to serve their Master and ours in the way we have shown them.

We of the Grenfell Institute at Yalembe, African and European staff alike, claim your prayers for this work which, though admittedly costly in missionary personnel and money, is of vital importance for the building up of a stable Christian community in Central Africa today.

OFF TO THE HILLS FOR SCHOOL

By F. N. ELLIS

A FRIEND sighed and said, "With children, everything seems to be in *stages*, doesn't it?" I agreed. She was speaking in particular of the schooling stage, and that in India is one of the problems that parents have to face sooner or later and everyone settles it in their own way.

In a city such as Calcutta, medical advice is that it is unwise to keep growing children for the period of the missionaries' usual term of service, owing to the wear and tear of the Bengal climate, and some parents begin to look towards boarding schools in the hills—Darjeeling, Mussoorie, Coonoor, Kodaikanal, or Ootacamund, and other places—several years in advance of the time when children will be ready to attend. Accommodation is always heavily booked.

WE decided to send our boys to Coonoor in the Nilgiri Hills of South India. That sounds a simple sort of statement, but when I looked at my old school atlas the other day and found that in terms of miles Coonoor from Calcutta is as far as Moscow is from London (or Madeira, for that matter), I am thankful that I did not look closer into the distance involved before accepting full responsibility for the school party. It is either a three days' journey by train (with a day's wait in the heat of Madras) or a night and a morning by plane to within 50 miles or so of the destination. I have never made the journey by air.

A thousand miles in India is not considered very far, but when I undertake a journey by train in England now, 1,500 miles seems a terribly long way and a very long time to have the care and responsibility for the welfare of perhaps 19 children varying in age from 5 to 16. Fortunately they were all good travellers, sufficiently experienced, almost from the youngest, to "put right" the escort who might be making the journey for the first time!

We begin in early January to carry out essential staff work, such as checking the list of travellers and getting the money in from the parents, some of whom were in East Pakistan and others in remote parts of Bihar, and similar routine went on—and goes on—in Bombay, Delhi, Madras, Bangalore, and even Colombo, each year.

ALTHOUGH we were in touch with the Operating Superintendent of the railway, it was never quite certain until within an hour or

two of departure just what accommodation would be allotted on the train, so that I needed all the help my two escorts could give. This year we were fortunate to have a corridor coach, but, having found the coach, it was entirely another matter to get into it; the platform at Howrah, which is the station for Calcutta, was particularly crowded that night, and what with anxious parents saying goodbye and remaining in the compartments until the very last moment, and coolies jamming the corridor with bedding rolls and other essential gear for the journey, it was not until we had got on the way that I was able to check the numbers.

I have made the journey to and from Coonoor, with the school party, several times now, and on reflection it has been a marvel that there have been comparatively few untoward incidents. One reason, I am quite sure, is that throughout the journey the entire party, and those converging from other parts of India, are upheld constantly in prayer.

MOST hill schools in certain areas return around the same time of year, and there is a limit to the accommodation which the railways can allot. We were never left high and dry, but more than once there has been a battle of wits—and of wills—at the beginning of the final stage on the little hill railway. Normally the No. 1 and two escorts allow themselves just two days, or perhaps a day-and-a-half, to get their breath back, and then begins four days more of trains before we finally reach Calcutta again.

I am one of those fortunate people who can sleep well on Indian trains, provided my berth is not over a wheel at the end of a coach, and I do not object to travelling alone, although this has had its danger in past years, as there have been attacks on lone travellers. When the guard checked up at one station *en route*, he asked if I were alone in the compartment. I replied that such was the case. He stood back, took off his hat and, with a worried expression on his face, said, "Heaven help you, Madam."

All things considered, the railways do a good job with school parties, which must provide them with plenty of headaches, and it is no small concession that enables a child under twelve years to make the journey of 1,500 miles on a school ticket costing slightly less than £3.

NEW COLLECTING CARD FEATURES CHILDREN

Last year's card dealing with B.M.S. overseas transport was the most popular to-date. The committee concerned had felt very confident about it, so the number printed was raised to 10,000. These were all dispatched before August. Many applied too late and were disappointed.

The B.M.S. Stamp Collecting Cards are of great educational value and, when used and completed according to suggestions, help in raising income for the Society.

The new card, entitled the "Children of the B.M.S.", features the children of the various B.M.S. fields. When all the 52 gummed sections have been affixed in the right places there is built up a most interesting and fascinating picture.

Most of the drawings are based on actual photographs from overseas. The 24 pictures presented are:—

1. Schoolboys assembling for morning worship at Kibentele (Congo).
2. Carpentry lesson (Congo).
3. Senior girls doing needlework at Wathen (Congo).
4. Learning to count at Balangir (India).
5. A Bible lesson (India).
6. A Lushai Boy Scout.
7. Chinese boys' band (Hong Kong).
8. Roger and Victor Sutton share papers and pictures with Malay friends.
9. Flower dance at Palmadulla School (India).
10. Two orphan babies with puppies (Lushai Hills).
11. The school market at Wathen (Congo).
12. Schoolboys at P.T. (Congo).
13. B.M.S. Girl Guides at Léopoldville (Congo).
14. Boys Brigade at "Jamaica 300". Chief minister accepts message from B.B. H.Q., London, at Kingston, Jamaica.

15. Barisal children arrive at school in a leaky boat (Pakistan).
16. Ministry of healing (India).
17. Children perform Santali dance (E. Pakistan).
18. Gifts for Festival of First Fruits, Balangir (India).
19. Children looking after ducks (E. Pakistan).
20. Boy with model of "Endeavour", Yakusu (Congo).
21. Learning to walk after polio at Kimpese (Congo).
22. Three Sunday school girls at St. Anne's Bay, Jamaica.

23. A little schoolgirl from Trinidad.
24. A girl on a Brazilian coffee plantation.

May we ask you to introduce these cards to your Sunday school and junior organizations? It would help the Society greatly if you did.

Leaders will find them a tremendous help in awakening and maintaining the interest of children and young people in the work and witness of our own great Society.

IMPORTANT DECISIONS AT NOVEMBER MEETING OF GENERAL COMMITTEE

A record budget of £319,000 was approved by the General Committee at its last meeting. This involves the raising of £20,000 more this year than last, quite a considerable task in view of all the demands which are being made on the churches.

The adoption of the estimates was only one of a number of most important issues before the Committee at its meetings in London in November. It was also decided there to continue with the project in Brazil and to send out Rev. D. G. and Mrs. Winter to join Rev. A. C. and Mrs. Elder. They will work with Mr. and Mrs. Elder in the state of Paraná until the latter return for furlough.

Approval in principle was given to the separation of the work in East Pakistan from the work in West Bengal, India. This separation is being made necessary by political developments.

A lengthy discussion took place on an interim report on the Ceylon Church Union Scheme. It was decided to send a letter to the officers and members of the Ceylon Baptist Council. (This

letter was printed in *The Baptist Times*). But the debate revealed a division of opinion, many members of the Committee being obviously unhappy about the Ceylon scheme and its implications.



Rev. J. B. Middlebrook, General Home Secretary, with Margaret, the infant daughter of Mr. and Mrs. Norman Ellis, of Calcutta, after the dedication service which he conducted at New Malden, Surrey

Big Developments in Work for the Lame include a new £30,000 Hospital

THERE have been remarkable developments in the work being done at Kimpese, Belgian Congo, for paralysed children and other disabled people.

The Government of the colony, impressed with this successful enterprise in making the lame to walk, gave the mission £30,000 to build and equip an institution.

Now the building is finished and in use. It includes wards, workshops, physiotherapy and X-ray units and a doctor's office.

Into it have been moved the patients who had crowded the verandas, corridors and odd corners of the general hospital.

Among them is Antoine. This child, when taken to the hospital, had arms and legs like drumsticks. His shoulders were too weak to support his head in the normal way. And he had a hump on his back.

He was put in a plaster jacket and wooden frame. The only place which could be found for the frame was between two doors in the hospital. At first, he often cried. But soon he learned to smile. There was much traffic through the doors and everybody gave him a cheery word.

In time, his arms and legs began to fill out. Then a place was found for him on a veranda.

He has still to lie face downwards in a plaster jacket. But a big change has come over him. When he is not sleeping, he is always laughing, talking, singing and playing. His toys are a broken car, a couple of cotton reels on a piece of string and a cardboard clock. He likes drawing.

Next to him is Suzanne, a pretty child of three. She, too, has a hump on her back. But, like Antoine, she is happy and is growing stronger every day.

There are adults, too. Most of the young men can read. So can a few of the women. And most of them are learning to knit, crochet and make nets.

THE fame of the Kimpese treatment for paralysed children spread to Léopoldville, 150 miles away. In the past three years, nearly 250 children were taken from the Congo capital to the Kimpese treatment centre.

Most of these children were given splints which need to be adjusted and repaired twice a year. The journey to Kimpese was a strain on the parents who have not much money.

Then the railway abolished fourth class travel. Third class tickets, now the cheapest, cost twice as much as the old fourth class fares. It appeared that most of the youngsters would no longer be able to visit Kimpese.

Just then, the Léopoldville Rotary Club was looking for a good cause to support. They heard of the Kimpese work for the paralysed and asked the mission if it could use £350 a year to develop it.

The Rotarians' grant has enabled the mission to open a clinic for disabled children in Léopoldville. It will be open for a few days every two months.

WHILE all this was going on, a Mr. Walden, a London maker of artificial legs, arrived at Kimpese. He is on the staff of Hangers Ltd., who provide artificial legs for the National Health Service in England. The mission arranged for him to travel to Kimpese to teach African men his craft. The Colonial Government has paid his fare.

The first man to be fitted with a Kimpese-made leg was a young Christian teacher from the Bolobo area. He had never walked on two legs before.

A young woman got the second Kimpese leg and an older man the third.

Soon, Elima David, a young Christian teacher, will be travelling down the Congo from the Ntondo area to Kimpese. He is handicapped by a deformed leg. For two years, he has been waiting patiently for treatment. His deformed leg will be amputated and he will be given an artificial one.

As more and more artificial legs are made, lives will be transformed. Many men will become able to work instead of being near-beggars.

Work at Kimpese starts each day just after 7 a.m. And it always begins with the singing of the Doxology.

FELLOWSHIP IN PRAYER

Based on the Prayer Calendar

Throughout this year, your prayers each Sunday are requested for the Church of Christ in China. This month you are asked to pray for its leaders, for the witness of the Church, for the outpouring of the Holy Spirit on all who are trying to work for God in that land, and for the General Secretary of the Church of Christ in China.

January 1-5: THE NEW YEAR. At the beginning of another year you are asked to pray for the officers of the Society and the members of its committees. Remember the ministers and members of churches in this country, and pray too for the work of the World Council of Churches.

January 7-12: ANGOLA. Pray for the work in San Salvador, once the capital of Angola, and the first Congo station of the B.M.S. Remember the church, the institute for training evangelists and teachers, and

the hospital. Pray too for the work of teacher-evangelists in the villages.

January 14-19: ANGOLA. Continue to pray for San Salvador, in particular for the schools for boys and girls. Remember the work in the churches at Quibocolo and in the surrounding district, and the dispensary there.

January 21-26: ANGOLA. Pray for the schools and the work amongst women at Quibocolo, and for the church and schools at Bembe. Remember especially Portuguese missionaries and African colleagues who work in Angola. On Saturday, you are asked to pray for the Evangelical Alliance of Angola.

January 28-February 2: ANGOLA. Pray for the dispensary at Bembe, and for senior schoolgirls who are in training there. Remember the work at Ambrizete and Quimpondo, and teacher-evangelists in the schools and village churches in that area.

MISSIONARY RECORD

Arrivals

October 22nd. Mrs. D. F. Hudson and two children, from Serampore.

October 23rd. Miss S. M. Staples, from Udayagiri.

Departures

October 29th. Miss M. K. M. Chaplin, for Pimu.

October 30th. Rev. W. C. and Mrs. Bell and two children, for Trinidad; Dr. and Mrs. S. G. Browne, for Yakusu, by air.

November 1st. Rev. J. C. and Mrs. Garside, for Lukolela.

November 9th. Miss F. E. M. Pitman, for Dinajpur, Pakistan.

Birth

October 17th. In Trinidad, to Rev. S. G. and Mrs. Poupard, a daughter, Jocelyn Elizabeth.

October 30th. At Glasgow, to Rev. M. L. and Mrs. Brand, a son, David Craig.

ACKNOWLEDGEMENTS

(To 16th November 1956)

Donations

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:—

General Fund: Eastleigh Baptist, 5s.; Anon., 10s.; M.M.L., £25; Anon., 10s.; Anon., £15; Anon., per *The Baptist Times*, £1; Thank you, £1; Anon., "In memory of Miss R. V. Cooper", £1; Anon., 11s. 7d.

Medical Fund: Anon., 10s.; Thank you, £1 2s. 6d.; Guided, £1.

Gift and Self Denial Week: O.F.B., 10s.; Anon., 5s.; Two friends in Crowborough, £1.

Translation Fund: N.E.T., £1.

East Pakistan Relief: Anon., £1; Anon., £1.

Legacies

October

		£	s.	d.
25	J. O. Butterfield	27	6	0
29	Miss E. H. Southcott	100	0	0
30	Albert Beckingsale	268	3	11
31	Miss Cynthia Margaret Kelley (Women's Fund, £250)	500	0	0
..	Miss A. Colbourne	710	17	2

November

5	Miss Maud E. Brown	10	0	0
8	Mrs. W. B. Owen	4	16	5
9	Miss E. Hawkes	65	0	0

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SOUTH OF THE RIVER

By J. M. Matthews. Illustrated. 7s. 6d. (postage 6d.)

A book which breaks new ground in the literature devoted to Congo, for Mrs. Matthews is the first to write of the Lingungu region, where the work of the B.M.S. is being carried on in the heart of the forest. She bases her story on the everyday life of the people, and sets out some of her experiences in medical missionary work. At the same time the book brings home to the reader the vital aspect of missionary service, the winning of men and women for Christ.

READING THE BIBLE

By A. Gilmore. 8s. 6d. (postage 6d.)

This book will meet a real need for guidance in Bible study. Simply and popularly it presents the significant results of recent Biblical scholarship. The whole approach is positive and reasonable; the author deals with the background and interpretation of the Bible, with a view to emphasizing the relevance of its message for today.

CEYLON ADVANCING

By H. J. Charter. 6s. (postage 4d.)

Conditions in Ceylon are changing rapidly, but this book, with its account of the work of the B.M.S. in the Island, has a lasting value. The story is told with a keen insight into the life of the people, and there are many interesting personal experiences of the writer. Illustrated.

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FEBRUARY 1957

PRICE FOURPENCE

Missionary Herald

OF THE BAPTIST MISSIONARY SOCIETY



Christian baptism in the Kond Hills, Orissa, India

CHARLES EDWARD WILSON

By B. GREY GRIFFITH

I HAVE been reading again the well-deserved tributes paid in the *Missionary Herald* to the Rev. C. E. Wilson on his retirement in 1939, having been Secretary of the Society longer than anyone else.

The intervening years have confirmed what was then written.

When he came back to this country from India in 1905, one of the first things he did was to give the *Missionary Herald* a new face and its contents a new format. He knew the value of propaganda through the printed word, and the picture. Later he brought W. E. Cule into the office, a great editor and most lovable friend. *Wonderlands* took the place of the *Junior Missionary Herald*, and later came *The Quest*, each distinctive and achieving its purpose. Mr. Wilson took a deep interest and had a special joy in all this.

Summer Schools became a feature, and from the first he gave his wholehearted support.

To him they assured the future of the Society and he saw how they became the seedbed of the recruits.

MORE than was known at the time, he came into office at the opening of a new era. In 1910 he, with others, represented the Society at the Edinburgh Conference, when Protestant missionary societies from all over the world gathered together for the first time. I think that only the Rev. F. G. Benskin remains of that representation. He was at the founding of the Conference of Missionary Societies and the International Missionary Council. He had no hesitation concerning co-operation, and by his enthusiasm he won over many who were doubtful.

He was present at the Jerusalem Conference in 1928, and acted as server at the unique united Communion Service on the Mount of Olives. There were no inhibitions on that occasion. From his hands at least one Bishop received the bread which signifies the Body.

Soon the Arthington Bequest came operative. It is not often that missionary societies face the problem of too much money. But never was more wisdom needed than when the half a million pounds from Arthington came for distribution. For it had to be spent on new work, which would need to be maintained when the money was spent. I can write appreciatively on this matter for the last payment was made in the first year of my joining the staff at Furnival Street. So well was the money spent, so carefully distributed, that there was hardly any jolt when it came to an end. The work so begun was continued. More than to any other one man the Society owes this to Mr. Wilson.



Charles Edward Wilson

NOW let me refer to internal policy. He came home to be General Secretary and so he continued for many years. It was true that there was an assistant specially appointed to look after the presentation of the Society's

cause to the churches at home. But after a while it came evident that there would have to be a new office with larger responsibilities. So Dr. Fullerton was approached. To the surprise of some but to the delight of all he came to the Mission House as Home Secretary. In his book *At the Sixtieth Milestone*, Dr. Fullerton looks back and traces the events leading up to his acceptance of the invitation. No choice could have been happier, and none welcomed the change more than Mr. Wilson. They were well fitted for each other.

In the twenties came another and greater change. At that time there was the General Society, the Women's Missionary Association, the Medical Missionary Auxiliary and the old established Bible Translation Society. They were largely autonomous, but had been forced to unite for specific purposes, as, for example, the clearance of large deficits. Now came a great change. The Society became one. Four Secretaries formed a Secretariat: Foreign, Home, Women, Medical.

(Continued on page 212)

Christian Kindness Amazes Villagers

By BETTY E. R. PAYNE

IN the Central Church Council area of West Orissa where the American Disciples of Christ Mission (U.C.M.S.) and the B.M.S. are co-operating, there is a new mission station opening up. This new station has been called Diptipur, which means Village of Light.

About three years ago it was just part of the surrounding jungle land, but now some of the jungle has been cleared and there is a school (also used for church services), four houses for teachers, a hostel for boys and two bungalows for missionaries.

It is hoped soon to be able to start building a hospital when, of course, a doctor and staff and more housing accommodation will be needed.

As to the urgency of the need for a hospital, there is absolutely no doubt. The nearest mission hospital is over 60 miles away, and there are hundreds of sick folk in the villages needing care and treatment.

IN the initial stages Mr. and Mrs. Franklin White (U.C.M.S.) were there, but their furlough was due so that Rev. S. E. and Mrs. Payne, of Balangir, were appointed to Diptipur to take over the development of the station for a while.

At first we were doubtful whether the local people were welcoming us in their midst or not. Certainly their curiosity was great, for they had never seen white people living near them before and crowds of people in passing used just to wander through the house and look at us. Because of the heat in this country doors and windows are almost always open, and so it was difficult to keep them out. One has to get used to the lack of privacy in India.

Apart from this curiosity as to how we lived and ate, they were not sure whether to welcome us or not, or what our intentions were. Sometimes we felt that many were trying to do all they could to hinder us.

However, gradually people began to come for medicine and treatment for their sores. By helping them in this way we have been able to win their confidence. Every morning there is a clinic for sick folk, and people have come to know that in

Diptipur there is someone who supplies "good" medicine.

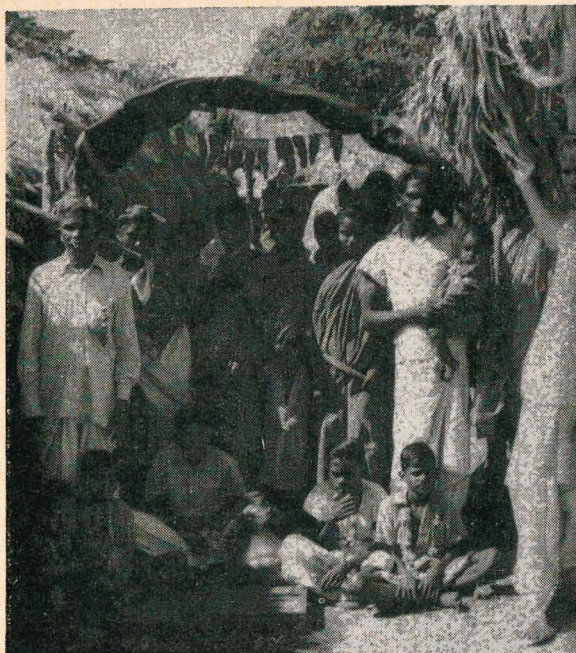
It is not only those from the near-by villages who come but they have passed the news on to their relatives and others in the distant villages, and many people have been helped.

THERE is one rather outstanding event which occurred last December, which has been the turning point to make the people realize that we really have come to help and not to harm them. It illustrates, too, the mysterious way in which God sometimes moves in order to perform His wonders.

It was a Sunday morning and a laden lorry had just passed along the road with several men sitting on the top of the load. Two of the men had been helping to make bricks for our buildings. They were non-Christians. For some unknown reason, and while the lorry was still in motion, these two men decided to jump off about a quarter of a mile from our house with the result that they received many injuries. Others who witnessed this accident came running to call us, so while my husband was getting out the car, I collected up cotton wool, a container of boiled water, Dettol and bandages. Their cuts and abrasions were many, and one of the men was lying unconscious in the road for a short while.

We brought them to the bungalow, and with the help of our house-boy I cleaned their wounds and bandaged them. Then I gave them penicillin injections, hot tea to drink, and generally treated them for shock. While I was doing this my husband went to the nearest police station to notify the police, who came to get details.

AS the police insisted, the injured men had to be taken to the nearest doctor six miles away, who did not undo the bandages, but said that he would see the wounds the next day. They were brought back to our compound and, with their relatives, were given a room to stay in for the night, and the next day were again taken to the doctor. Omitting some of the details, suffice it to say that in the end they came back to me for the rest of



A group of Christians in West Orissa

their treatment (with the doctor's permission) until all their sores were healed and they were able to go home.

The day after the accident one of their friends came up to me and said: "We saw how you treated those two men yesterday and we were all amazed that you could have cared so much for those two non-Christians as you did."

THE two men went home very grateful, but during the next four months God was working in their hearts. Then they came to a decision.

If that was the way Christians treat their fellow-men, then they would become Christians, too. So they returned in April to tell us that they wanted to become Christians. They and others of their village were then given Bible teaching and instruction for baptism.

It was a happy day in June of this year when we went to this village to examine these candidates and, to our great joy, sixteen people confessed their faith in Jesus Christ. In the presence of a number of non-Christians from their village, they made their witness to Him through the waters of baptism.

It had been an unfortunate accident that these men fell off the lorry and were hurt, yet God used

that accident to show His great love for them through us.

Those sixteen new Christians are but few of the 328 souls in the Central Church Council area of Orissa who during the last eight months have accepted Jesus Christ as their Saviour, thus proving the steady but continuous growth of His Kingdom, and of the working out of God's purposes in India.

This steady and continuous growth has been due not only to the direct preaching of evangelists and the patient work of teachers. The Gospel has been demonstrated in acts of compassion, and in Christ-like living. Here has been illustrated a truth that the churches must never overlook: evangelism is more than preaching. When our Lord came into Galilee long ago preaching the Good News of God's Kingdom, He came healing the sick, causing the lame to walk, and casting out demons.

CHARLES EDWARD WILSON

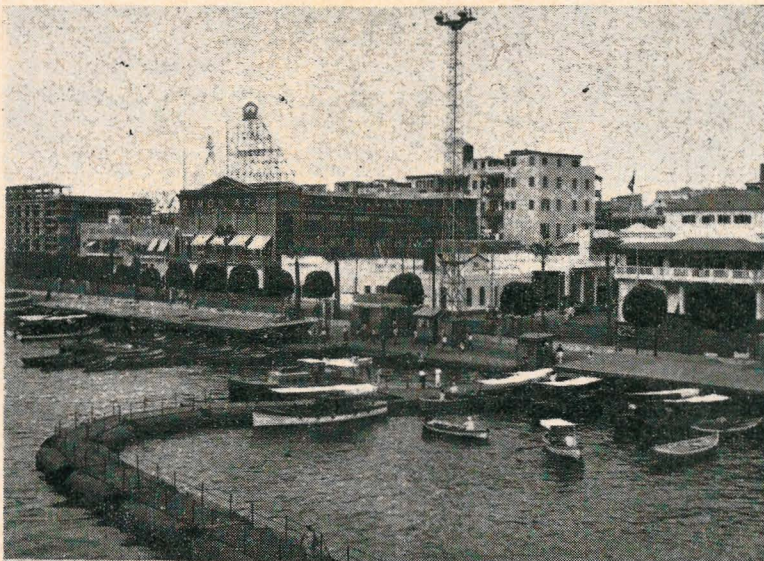
(Continued from page 210)

The detailed story would call for a long article. What I wish to emphasize is that in all the negotiations Mr. Wilson made it clear that his own personal position was secondary to the better and more efficient organizing of the Society.

WHEN I came to Furnival Street he gave me the heartiest of welcomes, and was always ready to share his experience and knowledge of the administration which was so largely strange to me. He encouraged me to do my own work in my own way.

Certain principles guided him always. One was that he himself was a missionary; and this means not merely that he had been in Bengal for years, but that he was still a missionary in Furnival Street. The second was that the Society was called to make credible the love of God to all. This was a favourite phrase of his. And by Society he meant all its agents everywhere.

The third was that the Society was a society and not a church. The Society could not ordain anyone but it could and should accept the fullest responsibility for all its appointments. When the history of the Society is written, a large place will need to be given to him, and the passing years will deepen the conviction that it was in the goodness of God that Charles Edward Wilson was given to the Baptist Missionary Society. He served us greatly as one who knew he had been greatly redeemed and in whose heart was shed abroad the constraining love of Christ.



Port Said from the harbour. A well-known sight to our missionaries bound for India via Suez.

(Photo by Bruce Henry)

CHILDREN CHEAT AND THREATEN TO GET INTO SCHOOL

One of the most common topics in letters and reports from missionaries is their inability to meet all the opportunities and demands which face them. Here are some typical examples:—

Yalikina, Belgian Congo. — The end of the school year is a difficult time. Only a small proportion of the pupils who have received certificates can be given the opportunity of further education at Yakusu. The rest go off hopefully looking for another school elsewhere. Their appetite for education is so great that they will go long journeys into other territories if there is the faintest chance of being admitted to a school.

The new school term started on 1st September. For almost two weeks we were dealing with throngs of boys and girls trying to get into the school—some with proper credentials, some by persuasion, some by cheating and

some by threatening to “turn Roman Catholic”.

Léopoldville, Belgian Congo. — While in Léopoldville, I had a chance to see something of the terrific building schemes. I was intensely interested in the new satellite towns. And I realized what a small proportion of the people pouring into Léopoldville our B.M.S. staff can hope to touch.

Bolobo, Belgian Congo. — The beginning of term saw lots of disappointed children. We just haven't room for all of them in the central school, though we do provide for them in the way of village schools.

Delhi, India. — Throughout the winter we visited the villages in this area. There are still a number where there is no centre for worship. The handful of Christian women wait for someone to gather them together and give them a little teaching.

VELLORE CONCERT

The 1957 Vellore Concert will take place in the Royal Albert Hall on Monday, 6th May, at 7.30 p.m., when the soloist will be Miss Eileen Joyce, who will be accompanied by the London Philharmonic Orchestra, conducted by Sir Adrian Boult.

The Friends of Vellore are most grateful to Miss Joyce for her continued generosity (the four previous concerts at which she has played have raised more than £3,000 for the Christian Medical College and Hospital), and it is hoped that there will be a full house in the Albert Hall on 6th May next.

Tickets (from 2s. 6d.—12s. 6d.) can be obtained from The Friends of Vellore, Annandale, North End Road, London, N.W.11 (SPEedwell 0510).

MEMBERSHIP DECLINES

In 1908 the Jamaica Baptist Union reported a membership of 39,000. Since then there has been a steady decline. Thirty years later, in 1938, the membership had fallen to 25,000. Today it stands only at 19,346.

But between 1908 and 1956 the population of the island has almost doubled.

£3,000 TARGET

The 500 Life Boy teams in the B.M.S. Auxiliary set themselves last Christmas a target of £3,000. With this money are to be purchased a Land-Rover, a Ford truck, and a Chevrolet pick-up for use on the Congo field.

MISSIONARY CONVENTION

A great Missionary Convention is to be held in London from 4th to 9th March at the Central Hall, Westminster.

RETURN TO ZAIRE*

I. CHRISTIAN WITNESS ON THE HIGH SEAS

The writer of these two articles is a nurse at the Yakusu Hospital, Belgian Congo. She describes vividly the voyage to Africa at the end of her first furlough, in company with other missionaries, and the long journey overland and up the river to the hospital in the very centre of Africa.

By VIOLETTE MASON

JUST under four years ago I was travelling up the Congo river for the first time in an old Mississippi steamer renamed *Reine Astrid*. The noise and dirt of that journey are indescribable! For fuel the *Reine* used wood—massive logs and tree trunks—which was usually loaded at night when we had to stop.

The African loves to *hear* himself working, so the crew shouted to each other and themselves the whole time and, it seemed, threw tree trunks around as if they were playing ball! As soon as the first glimmer of light appeared there would be even more shouting and a great cranking of engine and other noises, and we would proceed to the next post, spitting forth wood sparks and smoke all the way.

Now, with two new colleagues for Yakusu, I am taking the same journey in a modern, diesel-engined passenger-cargo vessel—a peculiar looking squarish boat which is *pushing* two long, flat barges carrying cars and other cargo, as well as our baggage. It's still noisy (but, of course, this is Africa!), and there is terrific vibration from the engine, but it's much quicker and cleaner. We took eleven days to do this journey four years

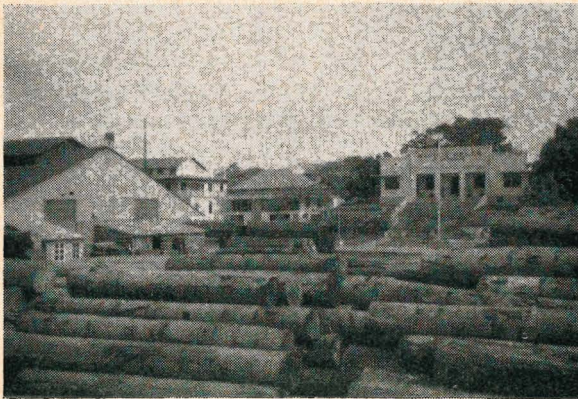
ago; we are now due to arrive at Stanleyville in one week from the day we left Léopoldville—900 miles down-river.

THIS is quite a little trip in itself, but we had already travelled two-thirds of the way before we reached Léopoldville. It was three weeks ago when we left Antwerp in the M.V. *Mar del Plata*. There were six of us from B.M.S.: Hugh and Freda Kennedy and Marjorie Webber, bound for Bolobo, and Tom and Doreen Rogers and myself for Yakusu. With a Salvation Army couple and their two children, we had a group of cabins way down in the hottest part of the ship—which pleased us in the North Sea but not when we reached the Sierra Leone coast! There were two other fellow-missionary passengers—an American couple and their four children, so the passenger list looked quite impressive, with sixteen names under "Protestant Missions" (and one Roman Catholic priest!).

Apart from getting stuck on a sandbank in the North Sea, we had quite a smooth passage. Even the famous Bay of Biscay was kind to us. A few passengers were seasick, and several of our number missed some meals, but the menus were such that one soon made up for lost time!

From the beginning the pursers were most kind and sympathetic toward us. We had hardly left Antwerp when the 1st Purser asked if we would like to have the library made available on Sunday mornings at 10.30 for a Protestant service, the Roman priest celebrating High Mass at 9.30 a.m. in the dining room. We were very grateful for this opportunity of undisturbed worship and fellowship.

Each night the B.M.S. party and sometimes our Salvation Army friends met in the cabin which I



Fuel for the "Reine Astrid" at Boma

* Zaïre means "Great River", the ancient name for the Congo.

shared with Marjorie Webber for our "Epilogue". These meetings greatly enriched our fellowship and inspired us all, and it was good to feel that, Salvation Army and Mennonite Brethren and Baptists — Swiss, Middle West American and British—we were indeed all one in Christ Jesus.

TO add to our joy and widen this fellowship, the purser told us that the African Protestants in the ship's company had asked if we would conduct a service with them. When we agreed, we were again delighted at the co-operation of the pursers, who told us we could use the library at 5 p.m. for half-an-hour or so. There were twenty-nine Africans on board, of whom ten or twelve claimed to be Protestant members of the Church.

We discussed this great event with our Salvation Army and American colleagues and agreed that the first service, our second Sunday on board, should be conducted by the Salvation Army Captain—a Swiss—and myself. The Americans and I were the only "veterans", and none of us knew the Kikongo language, alas. The purser assured us, however, that the men would understand French, so, with another prayer of thanksgiving for my year's studies in Belgium, I agreed to give a short address.

We decided that it might be better not to overcrowd the meeting with Europeans, so only Tom Rogers and Hugh Kennedy accompanied the Captain and me. To the other three, it was a thrilling first experience of fellowship with Congolese Christians. We spoke to each one as he came in, and I discovered that one had been in Stanleyville, quite near to Yakusu, and knew some of our Lokele people. I remembered the Swahili greeting and how to say, "Are you well?" if nothing else; and he beamed as only an African can and said he was "altogether well". After the service was over we all shook hands again, and he remembered the traditional Lokele farewell, "Stay with goodness", and I was delighted to hear it again and responded with joy, "Go with wisdom".

THE following Sunday, the day before we reached Matadi, we met again at the same time, and Hugh and the Captain's wife, a Cornishwoman who speaks excellent French, led our worship. This time everybody was more at ease and the Africans sang two Kikongo hymns with great joy. So, even before I stepped off the ship at Matadi, I knew I'd come *home*. Until that first service with the Africans I hadn't really been



A water-post in the native part of Léopoldville

able to believe that I was on my way back, but from then on my colleagues had great difficulty in keeping me calm!

As for the Belgian passengers, some were very friendly, and we talked to them whenever we had an opportunity. There were two young women Social Service workers, one returning for a second term and the other for a third. They were very interested in our work and asked us a lot of questions. Both had a very sympathetic attitude to missionary effort and to the Africans.

They were also the organizers of the daily sweepstake on the distance covered by the ship, and the lotteries and other schemes with which we Protestant missionaries would have no part. When one of them approached us and we said, "No, thank you," she smiled and replied, "No games of chance, eh?" In this refusal to take part in any gamble we knew ourselves to be far away from the understanding of the rest of the passengers, and it made us all the more careful of our witness otherwise, lest our Faith should appear to be negative and joyless.

MISSIONS WILL IN BRUSSELS



A Congo sculptor at work (Benjamin Mensah of the San Luc School, Léopoldville)

In the Universal Exhibition to be held in Brussels from April to October 1958, which is expected to attract some thirty million visitors, there will be a stand for the Protestant Missions of the Belgian Congo and Ruanda-Urundi. A design for this stand has already been prepared by a Brussels Protestant architect, Mr. P. Calame, and has been approved by the authorities concerned.

The stand will be in a central position in the same building which will house some interesting Government stands, and will occupy an area of about twenty square metres. It will be attractive, dignified, and modern, with ample provision for the exhibition of photographs, objects and models illustrating the history, development and present-day activities of mission work. There will be sections devoted to evangelism,

THE WOMAN WHO WAS CURSED

At least 100 village people took a woman to the mission hospital at Lingungu, Belgian Congo.

They were all expecting the patient to die and were ready to start mourning. She had been put under a curse.

No sign of physical illness could be found by the hospital staff. But the patient was given penicillin, partly as a precaution and partly for psychological reasons. Then prayers were said for the patient.

A missionary told the village people that the patient would not die and asked them to go home.

This particular woman did get well, but not every case of cursing has a happy ending.

They all have the same symptoms. They complain of pain in the heart and do not answer when anybody speaks to them. They are not unconscious, but they twitch and make noises which scare their families into the expectation that death is near.

The belief in the power of a curse can be so strong that a

victim will die in spite of the best efforts of missionaries.

NEW CHRISTIAN STUDY CENTRE

A Christian Study Centre on Chinese Religion has now been set up in Hong Kong. Rev. H. W. Spillett has been elected Hon. Treasurer. The other officers are Rev. G. M. Reichelt (Director), Bishop Hall (Chairman), Rev. Stig Hannez (Secretary).

It is hoped that the work will be financed by the National Christian Churches' Council of the U.S.A., the Church of Sweden Mission, and the Conference of British Missionary Societies.

The Centre will be not so much academic as practical. Special attention will be given to the study of Buddhism, which is a growing force. The Centre will help Christian workers to understand Buddhist ideas and also the beliefs and practices of Taoists and Confucianists.

Here, then, is a promising development in Christian work in Hong Kong.

NATIONAL COUNCIL

The rate of progress towards self-government and self-support of the various churches in India has noticeably quickened in recent years. This is largely due to political factors such as the growth of nationalism, the coming of independence, and the increasing suspicion of the Western powers; and to the revival of Hinduism with the propaganda concerning the foreignness of the Christian faith.

Significant changes were made in the constitution of the National Christian Council at its Triennial Meetings last October. Full membership of the Council will now be restricted to indigenous Indian churches and regional Christian councils. Foreign missionary bodies and non-church missionary societies within India may become only

BE FEATURED EXHIBITION

medicine, and education. A large illuminated map will show the position of all stations, schools, hospitals, and other institutions.

Near to the main part of the stand, where visitors will be able to circulate freely, will be a hall seating about fifty people. Here lectures and talks will be given in different languages and films and film-strips shown. Close by will be an information bureau.

Attention will not be drawn in the stand to the work of any particular society, but will illustrate the unity in service of the Protestant missions. There will, however, be an album of photographs of the work of each of the missionary societies.

The theme will be: The Light of the World is Jesus; and Jesus said, "I am the Way, the Truth, and the Life." May this be a testimony to all who visit the exhibition!

WILL NOW BE INDIAN

associate members.

All financial contributions will be made through the member-churches in India, and there is to be a gradual reduction in foreign financial aid. But how far the Council has yet to go to become self-supporting is indicated by the report that in the last three-year period less than five per cent. of the Council's budget was contributed by India itself.

The Council's secretariat no doubt had this in mind when it declared: "Excessive dependence on American financial aid, besides discouraging self-support, damages the reputation and prestige of the Council in the eyes of the government and of the public, especially when no other religious organization in the country is so much dependent on foreign help." This is only too true.



At Léopoldville station the signalman has the latest radio equipment

LANGUAGE PROBLEMS CONFRONT CEYLON CHURCHES

Now that the Ceylon Government has decided that Sinhalese shall be the official language of Ceylon, a group of difficult problems arise for the Church, its ministry and the literature that they read. So far no theological training has been attempted in Sinhalese and there is extremely little Christian literature produced in that language. English has so far dominated both the Church and its literature in Ceylon.

In order to meet the new situation the United Society for Christian Literature is assisting the Christian Literature Society of Ceylon to reorganize itself and to begin a publishing plan in the Sinhalese language. As Ceylon develops its national life a fresh opportunity opens out for literature in the language of the majority of the people. There are, however, two important minority groups, the Burghers, numbering 50,000, who speak English, and

the Tamils of two millions, who speak Tamil. Both these also need more provision in religious literature.

Ceylon offers one of the most fruitful fields for literature evangelism today, and this forward move will encourage all the Christian forces on the island now faced with a resurgent Buddhism.

MISSION BUILDINGS FREE OF COST

The Congo City Planning Board has offered to erect, free of charge, a number of buildings for our mission at Mangobo Lumbulumbu, a new suburb of Stanleyville. It is proposed that these should consist of a social centre and a missionary residence. The building of a worthy place of worship will be the responsibility of the local church, assisted, if necessary, by the B.M.S.

Swimming Through the Rice Fields

By H. W. NICKLIN

AT Chaksing a few weeks ago, I dived off the mission houseboat "Dipti Dut" and swam a couple of hundred yards or so. That brought me near to the home of some of our church members; but not being dressed for visiting, I didn't call, but turned round and swam back. There was nothing remarkable about my swimming, except that it ought to have been impossible there. Normally at this time of year that expanse of water would look like a field of growing corn. Actually it would be full of the long-stemmed rice which grows in eight or ten feet of water; but this year not a single plant is there.

For the past two years people in much of our Bakarganj-Faridpur area in East Pakistan have suffered from devastating floods in July and August. This year the water level rose considerably towards the end of May, and we feared that the floods would be even worse. Fortunately the level soon fell somewhat, and in the end it was not much above what used to be normal, but in the meantime much damage had been done to the crops. The rice which would have been reaped in July was destroyed completely in some places, and badly damaged over a wide area, so that only a poor crop was reaped.

MOST of the Christians here depend on their own land for food. When they say, "We are having to *buy* the rice we eat," it means real hardship, and even tragedy. In the villages few of them get much chance to buy at the "controlled" price, and they are now paying twelve to fifteen times the pre-war price, which is two to three times what they paid last year. In most places there is little opportunity of earning money, so many of them have either had to sell land, cattle, or even the corrugated-iron from their roofs, or else get deeply into debt, in order to buy food.

In most places there is hope that conditions will improve when the December crop is reaped, but at Chaksing and some other villages that crop also was washed away in the floods, or so badly damaged that the crop will be poor. The people there will be in a serious plight even then, and many of them will have no seed to plant next spring. At Chaksing many of them can earn a little by fishing,

though this year there are less fish than usual, and yet the selling price is low because everyone is short of money.

WE have received Rs.4,080 for "Relief" from Church World Service through the East Pakistan Christian Council, and small sums from other sources. One valued gift of Rs.10 came from a girls' hostel in Orissa, and friends at Serampore have contributed generously. Another gift of Rs.500 is being used by the Relief Committee of the Barisal church for those who have come to the town as refugees from the flood area. In all we have received only about one rupee (enough to provide a satisfactory diet for one person for one day) for each of those affected by the floods!

Our policy is to give only to those in extreme distress, and whenever possible we try to help them to help themselves. One man at Chaksing showed us his boat, which was so old and rotten that it simply could not be repaired. As he had to have a boat for his fishing we gave him Rs.10 to buy a second-hand one, and the local church agreed to pay for it to be repaired. Before he went out in it he came to ask us to pray with him. The help which he had received had deepened his devotion to the Lord, and he wanted us to pray not only for success but also for the forgiveness of his sins and strength to lead a better Christian life. The next day he came again, with great joy. He had caught enough fish to sell for Rs.2/8, as well as what he needed for his family to eat.

THIS relief is certainly not an unmixed blessing. In another village we arrived just on the day when they had one of the rare opportunities to buy at the controlled price. Some people had no money with which to do so, and the help we could provide had to be given at once, before we had a chance to visit their homes and see for ourselves. In consultation with the church officers, we prepared a list and paid the money. In the evening one man came and brought back what he had been given, saying that he had decided to transfer his membership to another mission where he would get more. The next day we visited his home, and his wife said the same.

One cannot blame them very much; it was as much as a man could earn by weeding in the rice fields for eight days at the low rate of pay now prevailing there, yet it was only about enough to support him and his family for a couple of days. Other missions are giving "relief" on a much larger scale. It is not surprising that some of our members are leaving us; the amazing thing is that so many remain faithful to the church in which they received salvation!

Before the set-back caused by repeated floods, our churches in this area were beginning to be more self-supporting. Even last year they contributed quite a large portion of the cost of their primary schools and pastors' allowances. No doubt they will do so again this year, at least where the December rice crop is not destroyed. Many have a real spirit of devotion to the Lord and to His Church. When we pray for them in their homes, very often they ask us to give thanks for God's protecting care. In this time of testing we are seeing something of the triumphs of His grace in the lives of His people in this part of East Pakistan.

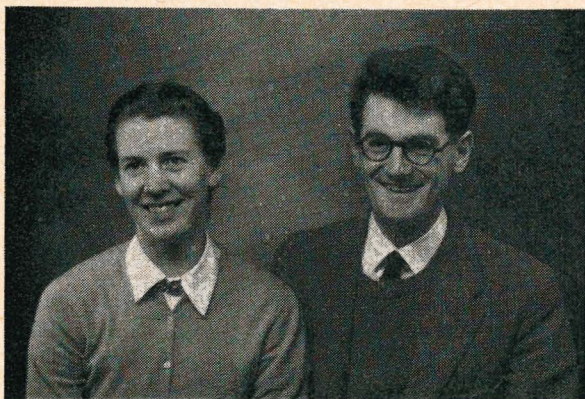
These people, indeed, should constantly be in



Cattle and stores marooned on an island during the floods

our thoughts. Not only the flooding, but other factors, too, have disastrously injured the economy of their country. Most of them, living among the poorest of the poor, are the first to suffer—and they usually suffer most. Christians in Britain, enjoying the comforts and amenities of life there, can hardly imagine the dire need in a land where standards of living are so vastly different.

REINFORCEMENTS FOR OVERSEAS



Rev. Derek George Winter, B.D., and Mrs. Winter sailed in January for Parana, Brazil, to join Rev. A. C. and Mrs. Elder. Mr. Winter has since 1954 been the minister of the High Street Church, Waterbeach. Mrs. Winter is a State Registered Nurse, having been trained at St. Bartholomew's.



Rev. Glyndwr Vernon Prosser, B.A., B.D., and Mrs. Prosser left in December for Ceylon. Mr. Prosser to the time of his leaving Wales was minister of the Bethel Church, Cardiff. Wales will lose a gifted young minister, but Ceylon, where the need is so great, will gain.

Sorrowing Mother Stands Firm

By
JEANNE AUSTEN

BAFECI'S husband, Ndoko, stepped in front of her as she lay on the ground. I took firm hold of one arm and he took hold of the other, to stop her pushing herself down into the open grave. As the funeral went on she was quiet, except for one or two occasions when she whimpered, "Elisa, wait for me; I'm coming with you. Elisa, you and I will go together." When they began to fill in the grave she struggled to get there, but Ndoko and I, pleading and pulling, persuaded her back along the path to her house.

It may all sound terrible to you, especially as she was a church member. But, compared with what would have been going on in the village, she behaved wonderfully.

She and her husband are of the Mombesa tribe, living here over 100 miles from their own country, to cut timber for the mission, and with a real sense of vocation. With the death of a child in their native village there would have been accusation from one to the other around the grave as to who was responsible for the death of the child, and probably bloodshed there on the spot. There would certainly have been wailing all day and all night, and probably charms buried with the child to ensure the punishment of the person responsible. So really Bafeci behaved very well.

IT was the first burial to take place at Lingungu, as most folk are buried in their own native graveyard. So we did feel it a real opportunity for



Builders busy at work at Lingungu

witness, and it was an impressive service. Afterwards, one of the Mombesa lads who helps in the house came to ask to borrow money. It being against our custom, I asked what he wanted it for, and found that he wished to help in the collection being made amongst the station folk to provide good food for the time of mourning, and to help make the customary payment to Bafeci's mother in view of the loss of a child.

Bafeci's mother, who had come from the company post where she was living when the child was ill, did her best to take her daughter away with her, asking if she intended to bury all her children so far from home and saying that she could expect no help from the family if so. But even in her sorrow Bafeci stood firm and said, "God called us to work for Him, and work for Him we will. If we are sent away from Lingungu we shall go and live at Limbasa (our B.M.S. village in the Mombesa), and work for Him there." And though her mother left in anger she would not be moved.

Now, Bafeci is a quarrelsome woman, does not know how to look after her children properly, and is not very "grown in Grace"; but can you doubt that God is at work in her heart?

You can read all about Lingungu in *South of the River* by J. M. Matthews (see p. 224).

A corner at B.M.S., Lingungu



BUDDHIST MISSION FOR DARKEST EUROPE

More than a million rupees is now being collected in Ceylon to carry the gospel of Buddhism to the "darkness" of Europe.

The Rev. Basil Jackson, one of the secretaries of the National Christian Council in Ceylon, who have sent this information to the United Society for Christian Literature in London, said that the revival of Buddhism was a factor in the life of Asia which had to be reckoned with in the West's judgement of Asia.

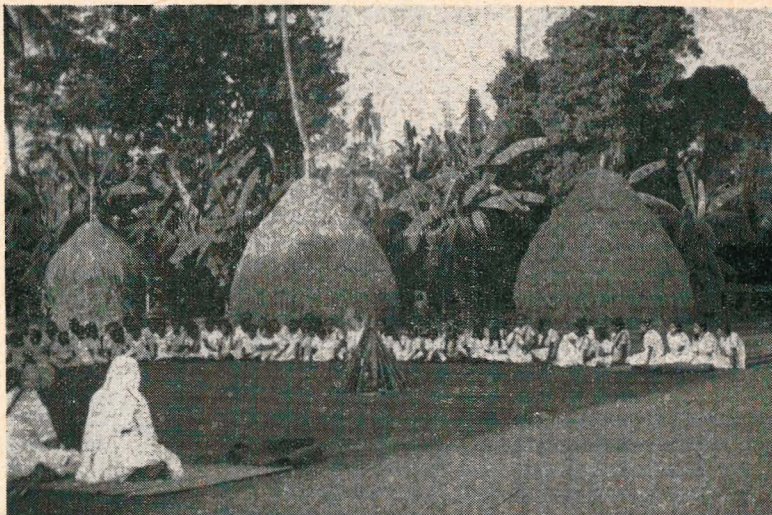
The million rupee fund was being used to establish a training school for Buddhist missionaries to go to Europe.

Many devout Buddhists felt that the recent action of Britain and France in Egypt showed that the basic foundations of European life and character in the Christian faith had failed, and that Buddhist teaching was now needed. There was also a big output of Buddhist and anti-Christian literature which made the provision of Christian literature all the more important.

LIFE IN NEW DELHI

Life in the capital of the New India among the newly-rich contractors is the theme of a new novel by Mrs. R. Prawer Jhabvala. With subtle irony she reveals the tensions between the ancient customs and the new way of life; between worldly parents and children with lofty ideals. In a pleasant and amusing way the reader can gain considerable knowledge of the background in New Delhi and of the subtle minds of middle-class Indians.

(The Nature of Passion, R. Prawer Jhabvala. G. Allen & Unwin, 13s. 6d.)



The Girl Guide Company at Barisal, East Pakistan, at their "Thinking Day" Rally

FALSE ACCUSATION ANGERS INDIAN CHRISTIANS

One of the subjects discussed at the Triennial Meetings of the National Christian Council of India was the report of a Missionary Activities Inquiry Committee appointed by the government of Madhya Pradesh (Central India).

This report, with its strong criticism of Christian missionaries, received some publicity in the leading British newspapers.

The N.C.C. of India declared that the report had been prepared by a committee including "persons who had publicly and repeatedly expressed anti-Christian views but no person competent to represent the views of Christians". The preliminary questionnaire issued by this committee was prejudicial in character and "framed on the supposition that something discreditable was to be discovered".

The whole proceedings of the committee had been unworthy. Phrases had been torn out of their context in Christian writings. In one case a judgement pronounced against a missionary in

a court case was quoted without reference to the fact that the judgement had already been reversed by an appellate court.

The Council admitted that errors may have been committed by missionaries and other Christians in Madhya Pradesh, but asserted that "the record of missionary work, taken as a whole, is one of which the Christian Church has no cause to be ashamed".

The assertion made by the committee of inquiry that the Christian community was a foreign pocket in the nation was especially deplored. And it was emphatically repudiated. "The publication of this slander against a whole community in an official report is a grievous offence. As a community we have sought no special safeguards, and have only been concerned that equal justice and religious freedom should be guaranteed to all. Our record does not justify this attack on our love and loyalty to our nation."

CHEKIANG

By TSAI WEN-HAO

AT a conference in Peking last year Tsai Wen-hao, Secretary of the Chekiang Synod of the Church of Christ in China, spoke as follows:

"There is now no question about a future for the Church in China. From the standpoint of faith, to doubt the Church's future is to doubt God Himself. From the standpoint of the practical situation in the Church, there is a new spirit in the Church everywhere.

"Take the Chekiang Synod, where I work, the situation there is much better than before liberation. Before liberation we had about 60 church workers; now we have 90. Every year members are being added; last year more than a thousand were baptized. Administration is also improved.

"The annual Synod in May 1955 is an example. Under the imperialists there were only from ten to twenty people present, and the session lasted only two or three days. It did not sum up our work, nor enter deeply into questions; its quality was very low. Last year more than forty responsible people of the church were present. They took five days to sum up our work and discuss questions; they showed a democratic, responsible, and realistic spirit of leadership. This new spirit is manifest everywhere in our church today.

"But our greatest concern should be, not for an increase in membership or subscriptions, but in an increased witness, to the glory of God.

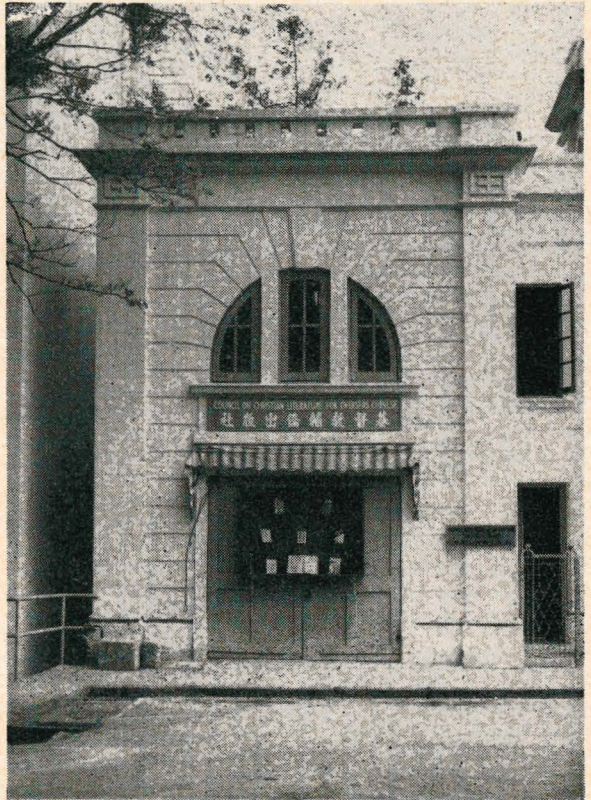
"There was a time when I thought of the Three Self Movement as being just the political attitude of the Chinese Church, and did not think of it as a new work of God, a new witness, in the Church of today. But during the past year or more the conviction has grown on me that this movement is not only the demand of the people, but is also the command of God. . . ."

HE goes on to speak of the increased sense of fellowship in the church today.

"Many churches put their communion offerings into a fund to care for the medical expenses of ministers. Last year, when one of our churches was building a new church building, the other churches of that Presbytery pitched in and raised about three-fourths of the cost.

"In regard to self-support, by far the largest part

of the support of our 90-some workers comes from the subscriptions of our members. These subscriptions not only come entirely from their love of the church, but the source of the subscriptions is also legitimate (that is, it is not 'tainted money')."



The headquarters of the Council on Christian Literature for Overseas Chinese at Hong Kong

Legacies

The following Legacies have been gratefully received in recent months:—

November

		£	s.	d.
19	Miss S. B. Stephens (Bible Translation £19 16s.)	39	12	0
	B. T. V. Witherdon	46	12	7
22	Miss Margaret Thomas	400	0	0
29	G. W. Neal	62	18	3

FELLOWSHIP IN PRAYER

Based on the Prayer Calendar

February 3-9: THE BAPTISTS OF THE WORLD. This week we are asked to pray for Baptist communities throughout the world, remembering particularly the Baptist World Alliance, its Officers and Committees, and the Baptist Commonwealth and Colonial Society. Pray especially for all Baptists who are facing persecution.

February 11-16: CALCUTTA. Pray for the pastors and members of the fifteen Baptist churches in Calcutta, both Indian and English-speaking. Remember the B.M.S. Secretariat, headquarters of all our work in India and Pakistan, and the Baptist Mission Press, where Scriptures and Christian literature are printed in forty languages. Pray for the United Missionary Teacher Training College and the United Missionary Girls' High School.

February 18-23: CALCUTTA. Continue to pray for the work in Calcutta, remembering especially this week students who are in training for the ministry at the Bengali Theological School at Behala, those in residence at the Students' Hall and Hostel, and the boys of the High School at Bishnupur. Pray for the work of Bengal Baptist Union missionaries amongst Telugus in the jute mills near Calcutta, and at Canning.

February 25-March 2: We are asked to pray this week for Serampore College, its principal, staff, and students, and for all former students, many of whom are now serving the Church throughout India and beyond, or hold positions of responsibility and leadership in many walks of life.

MISSIONARY RECORD

Arrivals

- November 26th. Mr. and Mrs. P. E. T. Briggs, from Yakusu.
November 30th. Mr. and Mrs. S. G. Anslow and children, from Upoto.
December 3rd. Dr. and Mrs. J. W. Bottoms, from Chandraghona; Rev. R. F. Tucker, from Delhi; Miss D. J. Styles, from Palwal; Miss C. Manson, from Rangamati; and Mrs. L. J. Taylor, from Léopoldville, by air.
December 4th. Miss L. M. Case, from Balangir; Rev. G. P. R. and Mrs. Prosser and child, from Bhiwani.
December 7th. Rev. H. J. and Mrs. Casebow, from Wathen.
December 9th. Rev. A. L. and Mrs. Suter, from Trinidad.
December 12th. Miss G. Brongers, by air, from Lukolela, for Holland.
December 15th. Miss W. E. Browne, by air, from Nairobi.

Departure

- December 13th. Rev. G. V. and Mrs. Prosser and three children, for Ceylon.

Birth

- October 17th. At Bilaspur, to Rev. N. A. and Mrs. Outlaw, a daughter, Jill Catherine.

Marriage

- November 20th. In Delhi, Rev. Richard Charles Bennett to Miss Freda Esther Bird.

Deaths

- November 4th. At Worthing, Rev. George Thomas, Congo Mission 1906-30.
November 11th. At Bristol, Rev. H. T. Stonelake, Congo Mission 1894-1906; China Mission 1906-40; Jamaica 1941-42.
December 9th. At Seaford, Dr. C. E. Wilson, India Mission 1894-1905; Secretary 1905-1939; Hon. Member of Committee 1939.

ACKNOWLEDGEMENTS

(To 19th December 1956)

Donations

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:—

General Fund: J.W.D.A., £1; J.M.R., £5; Anon., £5; Anon., 5s.; Anon., £3; Anon., 10s.; Anon., £1; J.D.B., £2; A small Christmas Gift to the Lord's work, £1 0s. 9d.; Anon., £100; Anon., 10s.; Anon., 10s.; Anon., 10s.; Anon., 10s.; Anon., £5.

Medical Fund: A member of Camrose Baptist Church, £1; W.R.S., for Leper work, £3; Anon., £1; In Jesus of Nazareth's Name, for Leper work, 2s. 6d.; In loving memory of Margaret, 7th December 1947, M.M.F., £1.

Gift and Self Denial Week: Anon., 10s.

Translation Fund: N.E.T., £1.

East Pakistan Flood Relief: Anon., 10s.; A member of Beckenham Baptist Church, £1; Anon., £1; Anon., £12.

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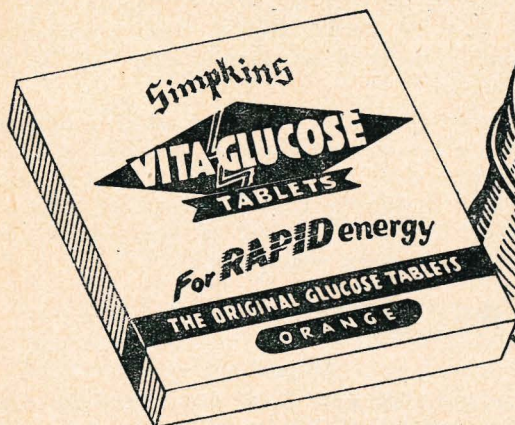


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MARCH 1957

PRICE FOURPENCE

Missionary Herald

OF THE BAPTIST MISSIONARY SOCIETY



The drums of a heathen temple in Trinidad

The Week of Prayer

SEVERAL months have passed since the united Call to Prayer was issued by the Baptist Missionary Society and the Baptist Union of Great Britain and Ireland. Now the first week in March is here, and most of the churches will have made their preparations for it. The attractive prayer cards, sent out at the beginning of the year, will have reminded our people of the need for prayer. The churches corporately through both the Society and the Union have set their hands to formidable tasks. They need the guidance and the power of God in the fulfilment of them.

In different ways, during the week of prayer for the denomination, the churches will be remembering the multifarious responsibilities of the B.M.S. overseas. In India, Pakistan, Ceylon, Congo, West Indies, Brazil, Hong Kong, and Malaya, missionaries, churches, schools, hospitals, and other institutions are continually looking towards Britain for increased assistance. So much depends upon the amount of money contributed.

On 31st March the books of the Society will be closed and the accounts balanced. What will be the result? Will there again be a surplus which will encourage the officers and committee to go forward? Will there be a deficit which will compel a marking time, or a retreat? You have a share in supplying the answer.

BY well-established custom, on the second Sunday in March collections are taken in all churches affiliated with the Baptist Union of Great Britain and Ireland for the Home Work Fund. The B.M.S. strongly supports the appeal for this fund which enables our churches to do together at home what they could never do separately.

Like the B.M.S., the Union has ever since the war been confronted with the problem of rapidly increasing costs. The varied work of the departments of the Church House is costing so very much more. Every activity of the Associations is more expensive. It has become imperative to increase the standard stipends paid to ministers and deaconesses in aided churches. Additional commitments have been entered into in the most necessary provision of initial pastorates for new causes. For current needs the Union must have at least £72,000 from the churches during the present year. This is a sum considerably larger than any previously received.



The Christian Family at Prayer. An illustration from a tract published by the Council on Christian Literature for Overseas Chinese.

THROUGH their contributions to the Home Work Fund and to the B.M.S. the churches give practical expression to their unity in Christ. The stronger churches, with their greater resources, are able to assist the weaker ones whose difficulties are so apparent.

It may well be that Baptists will have to think carefully of their doctrine of the Church. We know what we mean by the local church, the fellowship of believers. We know what we mean by the Church, the great company of the redeemed in heaven and on earth. We are not always too certain on two important points: (1) the place within the Church of the children of believing parents; and (2) the exact relation between the local church and other churches in the world.

In our support of the denominational funds and through them of the denominational enterprises, we have opportunity to give practical expression to our understanding that the Church of Jesus Christ in the world is greater than just the local church, and that our responsibilities as Christians go far beyond the borders of the immediate fellowship within which we worship and serve God.

The Old Ways in Congo and the New Way

By SAMUEL KOLI

"I am the Way, the Truth, and the Life."

JOHN 14:6

SOME have translated this text like this: "I am the true and living way."

Here our Lord Jesus Christ tells Thomas that He Himself is the only way for men and women to find God. By loving Jesus, by following Jesus, by obeying Jesus, by serving Jesus, we can know that real and lasting peace and happiness in our hearts which only children of God can possess. He is the True Way, the Way of Life, the Way that leads to God. By believing in Jesus Christ we find ourselves on the Main Road to heaven.

Congo has many kinds of ways. The old ways of Congo are simply tracks which lead through the forest. Often they are blocked by a fallen tree trunk. Often one has to creep on hands and knees because of thick branches which overhang the path. After heavy rain there is a great deal of mud. You will have to beware of driver ants which come out of the grass and cling to you, biting you until you run fast to get away from them. Then you have to take off your shoes and socks and sometimes even your shirt to get rid of these terrible pests. You will need to watch for snakes coming out from bushes when you are not expecting them, or dropping on top of you from the trees.

There are few signs to help you find the right way. Unless you are careful you will get lost in the middle of the wild steamy forests and will have to pass the night, bitten to bits by mosquitoes, tormented by creeping things and in danger of wild leopards or elephants which wander round after dark. You will have to creep under a tree and huddle your coat around you, wishing you had never begun such a terrible journey, longing for the day to dawn.

So, in the life of our Congo people there are many bad old ways, like the old ways through the forests, leading to disease and death.

There is the way of Polygamy

A MAN in Congo often has many wives. For each wife he has to pay a large sum of money and also such things as spears, sometimes a

bicycle, a sewing machine, a raincoat, a hat or two, and often a sack of salt. He makes this payment to the father and the mother of the girl. Then the marriage is fixed in the eyes of the village. So a rich man often arranges for many wives to belong to him like this. Some of these rich men are old men, but they take young girls of 14 or 15 into their houses. Imagine what a terrible thing this is for these young girls. There is much disease and suffering as a result.

There is the way of Sorcery and Witchcraft

WHEN someone dies in Congo most people think that it is because of sorcery. An evil influence due to some enemy has killed the man. The witch-doctor is called to decide who it is who has practised sorcery like this, and they use the poison cup to find out. This is a cup full of liquid made from the bad roots of a tree which they have the secret knowledge to prepare. They will give this to the one the witch-doctor wishes to accuse. The drinker falls down as a result of the poison, though nowadays the State is feared and death does not often result.

Many people are under the influence of the curse. They are terribly afraid. Many people practise taboos which forbid them eating good food, because it might offend the spirit of an ancestor. These are the bad old ways of fear.

Today there is the bad way of City Life

MANY of our village people are leaving the villages where they were born and going down to the city to find money and work. There they meet strong drink, evil women and gambling. They do not care any more about the teachings of their parents who are far away, and do not remember they have a wife and little children perhaps back in the village.

There are thousands of men going this way of evil habits in Léopoldville, Coquilhatville and Stanleyville today.

BUT Congo, too, has new ways, straight roads, leading over good bridges and along well-built embankments to clean and healthy houses. I have travelled many hundreds of miles along roads like this, by bicycle, by lorry, or even walking, without any trouble and without fear of getting lost. One knows where the road is leading. One knows that at night there will be a good clean bed, friends, food and happiness.

So there is the Way of Christ for our people, a true Way which leads to Life Eternal. This is a Way for all men and women, boys and girls, white or black, rich or poor. It is the Way which leads to the Kingdom of God. The Name of the Way is Christ.

How do we seek to show this Way to our Congolese people?

By Education

I HAVE spent nine years of my life as a school teacher. So I know how boys and girls can be given a new outlook on life as they stay during these early years in the happy, hopeful life of our mission schools. No fear here, no time for evil habits. There is too much to learn, too much to play, too much to fill all day and every day with joy and gladness and usefulness. See them making chairs, mats and baskets; see them marching behind the flag, hear them singing. Even meet

them out in the town at the shops. They are smart, clean, happy and polite. They are already beginning on Christ's Way.

By Example

I KNOW a Congolese man who had a daughter ready for marriage. Many said that she would be worth a high price because she could read and write, could sew and knit—perhaps 4,000 francs. But her father said, "I will give her away to her husband free. Why do my people not learn that Christian marriage is not a matter of francs and spears, raincoats, sewing machines and bicycles, but of pure, true love?"

Many of those who had many wives have entered the Church by arranging for all these wives except one to go away. It is hard for these men to do this because their friends will laugh at them.

By Exalting Jesus Christ

SUNDAY by Sunday in our churches the Word of God is preached and the story of Jesus is told. In our hospitals the doctors and nurses show forth Jesus the Healer to the suffering ones. So the Congolese are coming to know that Jesus died for them and that He ever lives to help them build a new and better road for their lives in the Congo.

BUT you cannot make a good road from the old bad roads without great effort. Some roads here in Congo have cost years of labour, much money, and even the lives of those who have spent themselves in their making. How much more does it cost to prepare the Way of the Lord; to make His paths straight! To show forth the true and living Way which is Christ!

Help us by your prayers. These will be like the embankments on which we over here shall be able to build the good and straight road.

Help us by your gifts. These will be like the good bridges which will cross the barriers, so that our people can march without falling.

Help us by your service and your sacrifice. Perhaps God is calling you, the reader of this article, to be a road builder in Congo by giving your life for Christ's Church in Congo.

Listen to the thousands in Congo today, saying like Thomas, "Lord, we know not whither . . . and how can we know the way?"

We have the answer in Christ who said, "I am the WAY, the TRUTH and the LIFE, no man cometh unto the Father but by Me."



Four generations at Yalembe. Longeni with her daughter-in-law, her grand-daughter, and her twin great-grandchildren.

CHRISTIAN WEAVERS NEED ECONOMIC AID

Most of the nearly 15,000,000 people of Orissa, an Indian province roughly as large as England and Wales, are untouched by Christianity.

The tiny Christian community, numbering about 11,000, of which more than 4,000 are baptized members of the Church, consists mainly of poor people.

Two-thirds of them are hand-loom weavers of cloth, and many of them rent and cultivate a small plot of land.

About one-sixth could be classed as small peasant farmers.

Many work as labourers on building and engineering projects. The remainder are petty traders, carpenters, masons, etc.

Church Union pastors, teachers and evangelists number 120.

The average income has been estimated at Rs. 35-40 per month. One reason for this low figure is that the hand-loom cloth is being undercut by the mill product. The rupee is worth about 1s. 6d.

The needs of the Church are many, but perhaps the following are the most clamant:—

(1) **A deepening of the spiritual life of each church member.**

There is little chance of privacy in the usual Indian home, and it is never easy to have a time of quiet with the Lord. Good devotional literature is in short supply.

More teaching ministry is needed and a Bible school is called for.

Only a deep spiritual life will solve problems of party strife in the Church, and give rise to increased zeal and ability for evangelism and effective living.

(2) **An improvement in the economic condition of the Christian community.**

People of outcaste origin come in for certain privileges



Ready for the preacher in an Oriya village

under the constitution of India — free education, for example. Those from this group who become Christians have had difficulty in getting these privileges in quite a few cases. The Church has a special responsibility to make good the lack.

While their standard of living remains low, they can neither witness adequately to, nor experience fully, the life

abundant which they have in Christ. So steps must be taken to help them.

Expert agricultural advice and assistance will help to improve methods of food production and raise yields.

A long-term project could be the establishment of a multi-purpose high school, covering technical and agricultural education as well as the usual academic subjects.

EDUCATIONALISTS DISCUSS SCHOOLS' CURRICULA

A conference was held in Africa to discuss the formulating of curricula for use in African Sunday schools. It was convened by the World Council for Christian Education Sunday School Association and was attended by African and European delegates. The Congo Protestant Council was represented at it by Rev. L. H. Moore of the B.M.S.

The proposal is to issue cur-

ricula in three stages: primary (to 14 years of age); youth (14-17); and adult. In each grade there will be two studies: one for those of limited or no school education, the other for those who have been to school.

When this is done it is hoped to produce quickly the necessary books in English and then to translate them into French, Portuguese and the various African vernaculars.

RETURN TO ZAIRE*

2. THE TRIP UP THE RIVER

By VIOLETTE MASON

WE entered the mouth of the Congo at 8 p.m., fifteen days after we'd left Antwerp, and the following morning at 6.30 we docked at Matadi—90 miles up the river. There we were to leave the ship and continue our journey by train to Léopoldville, but we had to remain twenty-four hours at Matadi for Customs inspection and other landing formalities.

In the evening we were taken up to the Swedish Mission, high on one of the surrounding hills, and there again we experienced that "joy in our fellow-members". Our Swedish friends gave us tea and home-made fruit cake, and we had a very pleasant social hour with them. Then we all joined together for family prayers, starting with the hymn, "The Church's one Foundation".

We were loath to leave the coolness of the hills and descend to the humid heat of the port again, but we had to be up at 5 o'clock the next morning for a final Customs inspection — of hand luggage — and to get our train. So we left this outpost of Christ's Church in Congo, taking with

us yet one more memory of happy fellowship, and the next morning at 7 o'clock we began our train journey to the capital city.

At Kimpese, where we arrived at 11.30, we were met by a group of missionaries from the pastor training and the medical institutes, and there we left the Bolobo three, who had a further period of study to do to complete their tropical medicine courses.

OUR Salvation Army friends were to go to Kasangulu, near Léopoldville, and when the train stopped there they were met by an African choir singing Kikongo hymns set to familiar tunes. If it was a thrill to me to be hearing African voices praising their Maker again, it was certainly one for our new Yakusu friends. When I told them that that was nothing to the welcome which they could expect at Yakusu, they were even more delighted!

We reached Léopoldville at about 5.30 p.m. and were met by most of the B.M.S. staff. It was good to see them all again, but we had to go on board the river boat the same night, ready for sailing early the next morning, so we only had a few hours with them.

For me this was a very happy reunion; for my colleagues it was a first meeting with fellow-missionaries in Belgian Congo, and as we have continued up-river and have met some of our colleagues from Bolobo and Upoto, we have been rejoicing in this great fellowship which is B.M.S. Congo, and part of the Congo church. We continue our nightly "Epilogue", not as three people isolated on a boat in the Great River, but as part of the Church Universal whose Head is in the midst of us.

Before we boarded the river boat, we were taken to see the Stanley monument on a hill overlooking the river at Léopoldville — a massive figure of H. M. Stanley pointing up that river



A canoe in the river between Bembe and San Salvador

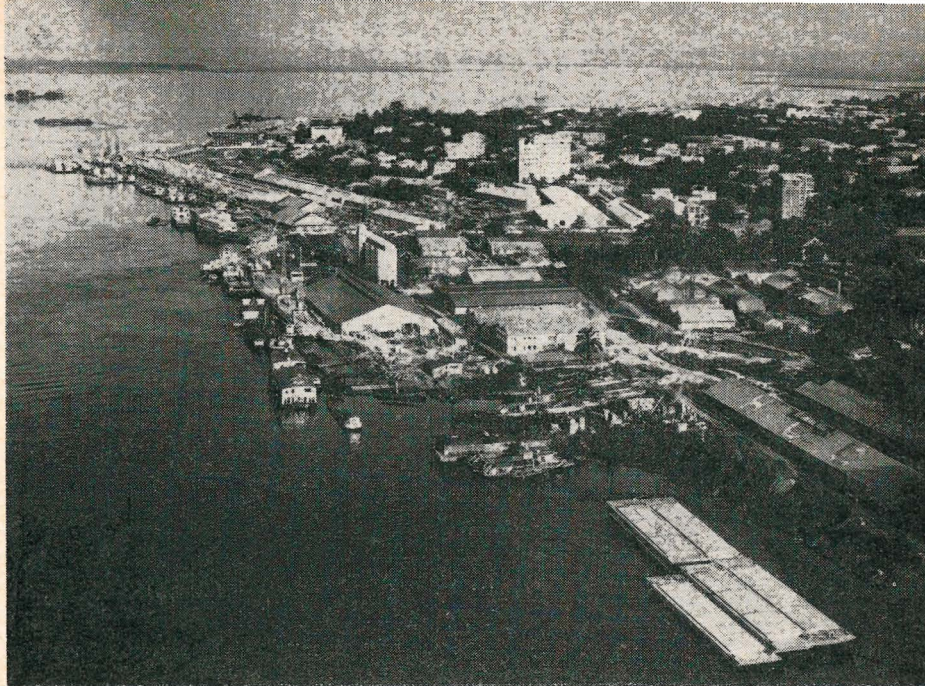
* Zaire means "Great River", the ancient name for the Congo.

which he explored. We thought of his struggles with puny canoes manned by frightened Africans on that vast and treacherous river. We thought of those who pioneered the Congo Mission and of their primitive methods of transport, the long treks through unknown, unfriendly territory, their physical sufferings due to lack of medical care, their patience in learning languages which had never been written down; and we remembered how we had travelled that day along the Matadi - Léopoldville railway, a distance of some 200 miles, greeted at every stop by laughing, friendly Africans, and served at breakfast and lunch by African waiters who spoke French as fluently as some of us could.

A PASSENGER who had been seriously ill during the ocean passage had been met at Matadi by ambulance and taken to the hospital with a doctor and nurse in attendance. My new colleagues had already started learning the local language of Yakusu with the help of grammar notes prepared by a former missionary and some guidance from myself.

And now we travel up-river in a diesel-engined boat with two strong search-lights and radar to help navigation. Passengers disembarking at various posts along the river are met by cars, lorries or jeeps and taken along broad, though usually muddy or dusty (according to the season!) roads cut through the forest. Arriving at their destination, some even have a glass of iced coffee or lemon juice produced from someone's "Frigo"!

Much has changed, but the Gospel which we preach remains "the power of God unto Salvation", and now, as we near the end of our travels (and we are all getting very impatient now!) we humbly and joyously thank Him that He has called us to preach "the unsearchable riches of Christ" to these people, many of whom I already know to be friendly and lovable.



An aerial view of Léopoldville

This morning we stopped at Lisala, and, having heard that there was a Lokele colony there and seeing a crowd of women in their canoes tied up alongside the boat, I listened carefully to their lively bargaining. I nearly leaped over the side when I suddenly heard "*Yauku to! Toeke!*" — "Come on—let's go!" I shrieked down from the deck above, "Ho there, Lokele women!" but no one heard! The noise was beautifully (?) reminiscent of Yakusu market on Saturday morning! I beamed down on them as their canoe pulled out, and a young girl looked up and I heard her say, "Hah! Mademoiselle is smiling!" I yelled back, "Go with wisdom!" but they still didn't hear. It doesn't matter. Tomorrow we shall be in Lokele country, and the day after—at Yakusu!

On 31st March 1957

the books of the Society are closed for the annual balancing of accounts and audit.

Please see that your gifts and those of your church are sent in good time to:—

**The General Home Secretary, B.M.S.,
93 Gloucester Place,
London, W.1**



The new chapel at Fourth Company, Trinidad

Photo by S. G. Poupard

Missionaries Caught Up in Suez Crisis

Several missionaries were caught up in the Suez crisis.

Miss Dorothy Coggins, who has arrived at the Moorshead Memorial Hospital, G. Udayagiri, Orissa, from furlough, writes:

"We were in the last convoy through the Canal, actually on the day hostilities broke out.

"Arriving at Port Said on October 29, we were allowed ashore all day. Folk were very kind and helpful to us. No thought of trouble was in the minds of the average people with whom we mixed.

"Next morning, however, while we were still waiting to join our convoy, we heard on the wireless that Israeli troops were at war with the Egyptians and were making a bid to reach Suez.

"On the morning of the 30th, we left about nine o'clock, and, while all seemed fairly peaceful apart from much military activity on the shores of the Canal, we knew that trouble might await us. We had an Egyptian pilot who had pledged himself to get us safely through.

"About 11 a.m. we saw planes

overhead and the anti-aircraft fire. We felt most insecure, travelling at a speed of only five knots, a perfect target.

"During the afternoon, we were made conscious of our approach to Suez by hearing a bomb dropped in that direction and seeing the smoke rising.

"About 5 p.m. we arrived at Ismailia and the Great Bitter Lake, where we dropped our first pilot and took on another Egyptian pilot. We had six hours to wait here to let the last convoy from the south through. Then we set sail and passed the scene of conflict about 4 a.m. under cover of the darkness.

"It was with a sense of liberation that we found ourselves in the Gulf of Suez and realized that the Canal was behind us, if not very far away."

MR. DISENGOMOKA

Mr. E. A. Disengomoka, of Wathen, Belgian Congo, has been appointed a member of the Commission for the protection of the natives.

GOVERNMENT OF MISSIONS

A Government order presented a challenge to the Christian General Hospital at Palwal, in the Punjab.

All midwives and assistant nurses, said the Indian authorities, must deal with a number of births outside the hospital.

To comply with the quota, the hospital has to attend to 50 cases by March (1957).

When the decree was issued, the missionaries feared that Indian women might not welcome members of the hospital staff to their homes. They knew that hospital methods are different from those with which the local women were familiar. And, owing to staffing difficulties, the hospital was not able to make an attempt to begin the new service until November (1956).

By December, however, nine cases had been dealt with. About 25 cases were registered for attention. And women expecting babies were beginning to ask for the service of their own accord. This is a greater degree of success than anybody had expected.

The first case was rather a dramatic experience. The baby was born in a tiny mud house of one room with a thatch roof. If the thatch had fitted properly, the hospital nurse would have had to work in darkness.

An Indian *dai* (midwife) was allowed to be present, but all

THURSDAY AT FIVE

Thursday evening at 5 o'clock finds everybody at a meeting on the mission station at Lingungu, Belgian Congo.

The baptized Christians go to the church meeting.

There is a meeting for first-year followers and another for second-year followers.

DER CHALLENGES HOSPITAL

other spectators were ordered to leave. An old sari was hung over the entrance which had no door. But the women spectators ripped holes in it and took turns at peeping to make sure that all was going well. Happily, all did go well.

But the new work has brought its sorrows to the missionaries and the Indian nurses. They have had experiences which have horrified them.

In a village just outside Palwal they found a baby desperately ill from malnutrition. It was in the arms of a small sister and it needed hospital treatment if there was to be any hope of saving its life. But the mother refused to allow the infant to have treatment. She said she had too many children.

In another case, tragedy was averted by what is believed to have been a miracle. A mother-to-be was advised to enter hospital. She was found to be gravely ill and a Caesarian operation was considered essential. But the woman's relatives refused to consent to the operation and took her home from the hospital.

The hospital staff could do nothing but pray. Next morning, they received news that the woman had had a stillbirth and was critically ill. Help was immediately sent to her and she began to recover.

Y EVENING O'CLOCK

Each of these three meetings is presided over by a missionary. The second-year followers are mostly young people, only a few being girls. They are studying the meaning of baptism.

A fourth group consists of unconverted pagans. This meeting is taken by an African deacon.



A typical house on a plantation in Central Malaya

Great Convention will Increase Interest in Missions

The London Missionary Convention is to be held in the Central Hall, Westminster, from Monday, 4th to Saturday, 9th March. A number of Missionary Societies, including the B.M.S., are uniting for this Convention, so that the members of the churches may understand the changing emphases and priorities in the world today and be inspired by knowledge of the need to a deeper prayer life and greater sacrificial giving.

The meetings should be of special interest to young people, and it is hoped that many from the London area will be able to attend.

There are to be two special meetings. First, a Women's Meeting will be held on Wednesday, 6th March, at 3 p.m., the theme being "The Christian Home in the World Today". Group reservations may be made, enabling women's meetings within the churches to come as a party. Secondly, there will be a special Ministers' Meeting on Tuesday,

5th March, at 10.45 a.m., preceded by coffee at 10.15.

In addition to these meetings, there will be a visual aid programme during the day in both the Library and the Lecture Hall. Details of this programme and of other meetings during the week will be publicized in the Christian press.

WORK FOR LEPERS WINS GOODWILL

A leper asylum at Gaya, Bihar, India, has been taken over by the Government.

For some time it has been run with municipal and government funds but with a missionary as honorary superintendent.

The work of the missionaries for the lepers has won much local goodwill.

And now the Asylum Committee has recommended the Government to allow the local church to continue all the work it has been doing for the lepers for many years.

Women of Different Tribes Discover Fellowship in Christ

An account of the Conference at Kibentele, Belgian Congo, of women church leaders of the Suver River area.

By LILY JENKS

"LITTLE did I think I would ever sleep in the same room as a Bangala woman and eat at table next to her; yet here I am doing that and enjoying it!" So spoke a Bakongo woman, thus expressing the spirit of glad fellowship that permeated the conference for which much prayer had been offered.

For the 122 women (114 African and 8 European) gathered from Wathen, Thysville, Kibentele, Léopoldville and Kimpese—from city and town, mission station and village—the period of the conference will always stand out as a time of blessing and enrichment. Many had travelled far that Friday and were glad to rest and eat before wending their way along to the pretty little church for the welcome meeting, each one proudly wearing a label with name and station.



Two girls of the Wangenia tribe, Congo

EACH of the four mornings, as we met at 6.30 for early worship with the Kibentele station friends, we were led into the Master's Presence by one of the Congolese conference members. Both then and during the sessions that followed it was a revelation to some of us to see with what poise and power our Congo sisters fed us with the bread of life. It was good also to see the apprehensive ones take courage and make the effort.

The conference theme was the story of the costly gift of spikenard (Mark 14: 1-9) and Christ's words concerning the giver: "She hath done what she could." In four sessions spread over the week-end we considered in turn the gift itself, the reactions of others towards the gift and the giver, the reactions of our Lord, and the lasting effect and inspiration of the gift.

Following on the missionary's talk we divided into six groups in order to discuss many questions arising therefrom and pertinent to our daily corporate and individual life and witness as Christians.

How fruitful and stimulating were these informal gatherings on the grass or indoors, when city and village women of different tribes shared with each other experiences of hard testing times in the faith and ventured forward into new ideas or resolutions, discovering their true kinship in the clan of Christ. Even some of the quietest and most timid members made useful contributions, the very few who could not read showing a wonderful knowledge of parts of the Scriptures.

Our expectant minds were certainly not disappointed when we all gathered again in the church to hear a summary from the Congo spokesman of each group, several of whom had been able to make their own notes.

WE found, like the woman who broke the alabaster box as a costly love-gift to Jesus, that we must be prepared to meet the scorn and criticism of those who not knowing our Lord cannot understand our giving. One and another told of the need for steadfastness in the face of opposition because of their not bearing children or because of their refusal to join others, especially

relatives, in heathen customs in times of illness and death.

"It is easy," said one, "to sing 'Follow, follow, I will follow Jesus, anywhere, everywhere, whether in joy or trouble,' but it is very difficult to do. We must all pray more and, like Joseph, we must forgive and even help those who persecute us. God will help us even when following Jesus means division in the family."

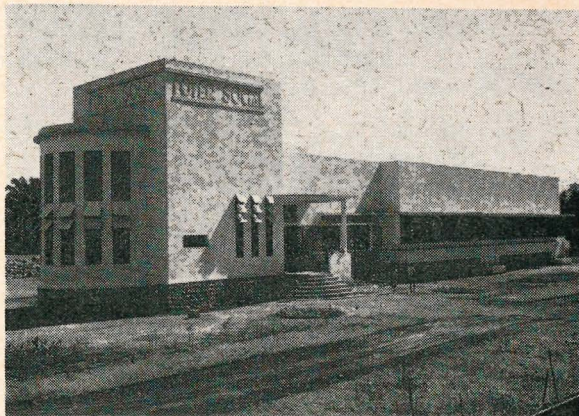
GREAT encouragement was found in the fact that Mary was enabled to go on with her giving in spite of the derision and anger of the on-lookers, because she looked to her Lord and was in fellowship with Him. The discussion on this aspect of our thinking revealed a depth of insight on the part of some that made us very conscious of the working of the Holy Spirit in our midst.

Said one, "If we deacons really show Christ's mind and humility we shall not want to rule others but serve them, and seeing them with His eyes we shall see their need for Him rather than their enmity or mockery." Said another, "Jesus could have pointed out that the woman had been a sinner, but instead He praised her action of love. We ought to talk about people's good points and not pass on news about their bad deeds as we often do." And yet another, "If the mind and love of Jesus are really in us we should not quarrel in church meetings." As astonishing variety of Bible stories was found to illustrate the fact of God's looking at the heart and not at the outer man as we generally do.

Two groups stressed the fact that in Saul the persecutor God saw the potential leader of His church and in Zacchaeus the publican Jesus saw the longing for fellowship.

This interchange of ideas was by no means confined to the hours of meetings. In between times, dotted about the lovely sunny station (not too hot in this cool season) could be seen groups of women animatedly or quietly talking over the things of God that were stirring their hearts; others were looking up references in their Bibles and yet others industriously writing out what they could remember. The ones and twos from far-off difficult villages were asking how to set about witnessing better when they got back and were being encouraged by the city women who have the advantage of stronger and larger church life.

One woman was kindly and patiently explaining the picture of our story to another slow of under-



The chief social centre for women at Léopoldville

standing. Others were clubbing together voluntarily to raise the fare of a conference member who had not been able to afford it. (For, be it said, fares and food had been paid for by the women themselves in almost every case — a new step, this, here.) In the dormitories, too, new happy helpful friendships linked up women from the various districts and from several different language areas.

AS we passed from the informality of the Saturday evening blazing camp-fire to the dignity of the Sunday morning communion service, so graciously served by four Congo women, those of us who owe much to parallel experiences in Europe rejoiced that such a good beginning had been made in this part of Christ's Church.

"Why have a conference just for women?" questioned some of the puzzled and, shall we say, slightly piqued Congo men! Their answer will surely come as they see the renewed zeal of these Christian women whose witness we believe will be as bright as were their lamps lighting the dark paths after our final evening consecration service.

When thanks had been given the next morning to the head teacher and the Bible school women who had worked so unsparingly at the cooking, when the last farewells had been said and waved, it was grand to be one with those on the station platform singing our conference hymn:

I have a Friend whose name is Jesus,

*He is with me all the time, every day, every-
where,*

*Loving, keeping, and helping me,
Hallelujah! He is my Friend.*

Dame Edith Brown

M.B.B.S. Nat. Sc. Tripos (Cambridge), M.A. (Dublin), L.C.P. & S. (Scottish Coll.), M.D. (Brussels), F.R.C.S. (Edinburgh), M.R.C.O.G., Fellow of the International College of Surgeons. Awarded Silver Kaiser-i-Hind Medal 1911; awarded Gold Kaiser-i-Hind Medal 1922; created Dame of the British Empire 1931.

By JEAN M. McLELLAN

THE Christian Church of many nations, and of India in particular, has cause to mourn the passing of Dame Edith Brown (aged 92 years) in Kashmir, India, on the 5th of December 1956.

Born in Whitehaven, Cumberland, on 24th March 1864, she went to India in 1891 to Palwal, near Delhi, with the Baptist Missionary Society. She was later released to found the first Medical School for Christian Women in India, in Ludhiana in 1894. It became known as the North India School of Medicine for Christian Women, and the Christian Medical College, with which is incorporated the Punjab Medical School for Women.

Dr. Brown lived to see the Christian Medical College, Ludhiana, become a co-educational college, international and inter-denominational in character, receiving full recognition from the Punjab University, and students receiving the M.B.B.S. degree having full reciprocity in this country.

IN order to meet University requirements the present old hospital has been condemned, and at present a 500 bed hospital is in the process of building. The surgical block should be in use this month.

There are at present 400 students in training, coming from all parts of India. Two hundred are doing medicine; 100 the full nursing course; others various grades of training, e.g. health visitors', auxiliary nurses', pharmacy, and laboratory technicians' courses. A tremendous programme of Public Health in the rural areas is also being carried out, in which both the World Health Organization and the Rockefeller Foundation play a vital part.

I think Dr. Brown would agree that the most outstanding contribution to the Christian Church is the training in quality of service which the students receive during their five or six years with us. This quality of life in the maintaining of high professional standards, and the practical living out of the Christian precept seeks to be worthy of the Master we serve whose message of love is still a challenge to men and women today to "follow Him" and carry it out in their everyday lives.

THE love of Christ so constrained Dr. Brown, that today, not to honour Dr. Brown alone, but to honour and glorify the Lord Jesus Christ, who gave Himself for the people of India, the Christian Medical College, Ludhiana, stands as a living testimony.

The Baptist Missionary Society has still a vital share in the work in Ludhiana. We have two serving at present on the staff—Miss Throup as Nursing Superintendent and Miss McLellan. A physiotherapist has also been accepted and hopes to sail this year.



Nurses under instruction at Ludhiana

HISTORIC BRICKS SAVED FROM EARTHQUAKE

The illustration shows a stack of bricks removed from part of the Baptist Mission Press, Calcutta, premises which were slightly damaged by an earthquake some time ago. This section of the Press was used as the first meeting place of a group of Christians about 150 years ago, before Lower Circular Road Baptist Church, adjoining the Press, was opened in 1821.

The bricks are in almost as good a condition as when they were laid, and a local bricklayer gave a similar verdict concerning the mortar used.

In the picture are the Press superintendent, Mr. Norman A. Ellis, and Mr. S. K. Ghosh, head of one of the departments, who has been a member of the Press staff for 41 years.



Mr. Norman Ellis and Mr. S. K. Ghosh

SUCCESSFUL OPERATION PERFORMED IN CHURCH HALL

At one end of the church hall there was what appeared to be an operating theatre of a well-equipped hospital. On the table a patient lay calmly waiting. The surgical instruments were all ready and neatly arranged.

The members of the Trinity Baptist Church, Bexley Heath, Kent, were visiting in imagination a B.M.S. hospital in Africa. The "patient" was one of the deacons playing the part of an African who had been shot in the neck while hunting.

After prayer the operation began. As an injection was given or an instrument used, the audience was informed of the cost. Other explanations were given, too, so that they were able to understand some of the problems and difficulties of medical missionary work.

There was no collection. Instead, admission was by a gift

of an item for the "wants box".

The evening was a great success, partly because of its novelty, but mainly because of the careful preparation, involving much prayer and hard work.

There was a happy ending. Much to the relief of everyone, the patient quickly recovered from the highly successful and informative operation, and was later able to walk home unaided!

THE 12-to-80 CLASS

Pupils aged 12 to 80 may attend a women's Bible camp organized by Miss Audrey Binns, a B.M.S. missionary at Dacca, East Pakistan, and an Australian Baptist missionary. The camp is for women of seven Garo churches in the areas of the two missions. Most of the women of these churches are illiterate, but they are eager to learn to read to know more of the Scriptures.

THE GREAT REALITIES

This is the title of a new book from the pen of Samuel H. Miller, pastor of the Old Cambridge Baptist Church, near Harvard University, U.S.A. From a well-stored and discriminating mind he is able to set down in a graceful and refreshing manner his thoughts on Man, God, Prayer, Worship, Faith, Love, and Peace, illustrating his subject with apt quotations drawn from a wide range of literature. It will have a special appeal to ministers, who will find in it many suggestions and illustrations for sermons; but laymen, too, will discover in it devotional reading of the best kind.

(*The Great Realities*, Samuel H. Miller. Longmans, Green & Co. 10s. 6d.)

MEMBERSHIP INCREASES

According to a statement made by Rev. H. H. Tsui, Secretary of the Church of Christ in China, in the past three years the membership of the Chekiang Synod has increased by 18 per cent., of the Shantung Synod by 22 per cent., and of the Kiangnan Synod by 40 per cent.

OTHER RELIGIONS

The National Christian Council of India has just established a Research Centre for the study of non-Christian religions.

The first director is to be Dr. Paul Devanandan, formerly of the Y.M.C.A. of India and now a visiting professor at the Union Theological Seminary, New York.

TEN NEW COTS

Part of the memorial fund for the late Miss Lilian Haigh, a former treasurer of Carey Hall, will be used to purchase ten cots for the maternity ward at San Salvador Hospital, Angola.

MEN

Multiplying churches look to three young men

THE Church in the Kond Hills is looking to three men to take a big part in its future development.

And one of them is suffering from tuberculosis in the Moorshead Memorial Hospital.

This man, Sombru, who has mastered floods and once had to deal with a tiger as an evangelistic commando, was found to have the disease only recently.

But the Church is confident he will recover with rest and treatment.

While Sombru was still at school, his parents died. He had to leave his classes to look after younger children.

About ten years ago, he was appointed as an untrained preacher. His work was mainly that of taking Christian teaching to Kond people who had not heard it previously.

Lecturers from Cuttack Theological College saw his work and were impressed by it. They recommended that he should be sent to the college in spite of his lack of formal education.

He successfully completed the first-year course at the college and was promoted to second-year work. Then the T.B. patch was found on one of his lungs.

Sombru is married and has two daughters. His wife was a hostel girl at the G. Udayagiri mission station.

THE second of the three men is Sunampatra, who has made a sacrifice of a well-paid career to become the first Kond to receive university training in theology.

After studying in the department of agriculture at Agra University, he secured a government post with a high salary. He was happy in this position when he felt the call to serve the Church. His wife supported his decision to offer himself for Christian work.

He was sent to preach in the villages on probation. Then he was sent to Serampore College. He is just entering the second year of the L.Th. course there. After he gets this degree, he is likely to remain at Serampore for another two years and take his B.D.

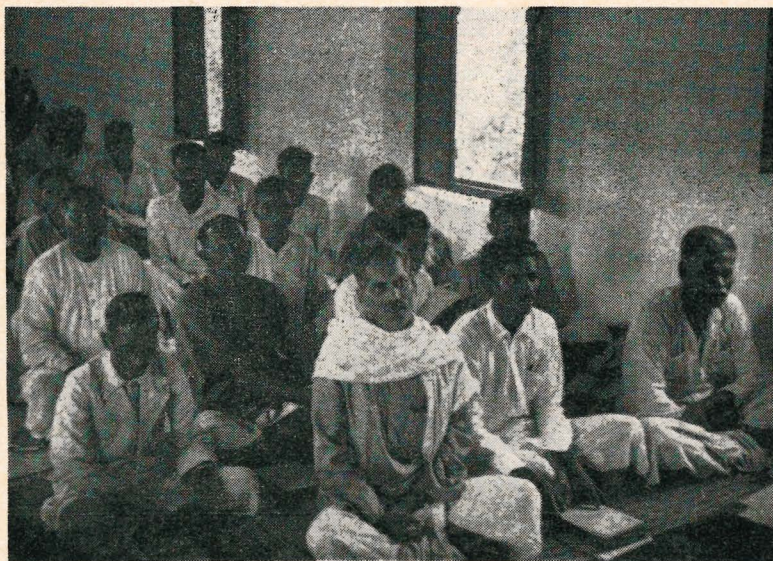
Sunampatra has two sons, the younger born on August 5 this year.

THE third man is Santarai, who is married with two sons and a daughter, all of school age. They had a prosperous little farm when both he and his wife experienced the call to Christian service.

They left their home to go preaching in the villages and now Santarai is entering his third year at the Cuttack College.

The Orissa Church Council is disturbed that more young men like these three are not volunteering for the ministry. Many new churches have been established and there is a growing need for pastors.

In an effort to meet this need, the Council is to send a team or teams to the churches, particularly the older ones, on missions aimed at deepening the spiritual life of the members.



Leaders of churches in the Kond Hills at a training class

Photo by Bruce Henry

FELLOWSHIP IN PRAYER

Based on the Prayer Calendar

March 4-9: WEST BENGAL. Continue to pray for the Church in West Bengal, remembering particularly all Indian pastors and workers, and the evangelistic and educational work in the town of Serampore, the responsibility of the local church. Pray, too, for our missionaries and their Indian colleagues at Balurghat, West Dinajpur.

March 10-16: HOME WORK FUND SUNDAY. Your prayers are requested this week for the Baptist Union and its Officers, and also for all students in Baptist Theological Colleges and their tutors. Remember the Home Preparation Union and other missionary tutorial agencies, and pray for overseas students who are studying in this country.

March 18-23: Pray for organizations in our churches which help the work of missionaries abroad, remembering particularly the Missionaries' Literature

Association and the Foreign Stamp Bureau. Pray that ministers and missionary workers at home may be cheered by an increasing response from church members and young people.

March 25-30: LEOPOLDVILLE. You are asked to pray this week for Léopoldville, the capital of the Belgian Congo, remembering especially the three large church congregations, with their African pastors and deacons, and the educational work, in which many African teachers co-operate with the missionaries.

On Sundays during March, our prayers are particularly requested for children in China—in their homes, in grammar schools, and in Sunday schools—that the younger generation may be won for Christ.

MISSIONARY RECORD

Arrival

27th December. Rev. J. O. and Mrs. Wilde and two children, from Rangpur.

Deaths

25th December. At Lewisham Hospital, London, Rev. J. S. Harris, China Mission 1908-1948.

5th January. At Beckenham, Rev. Gordon Smedley Wilkins, India Mission 1892-1927.

Departures

2nd January. Rev. D. G. and Mrs. Winter and two children, for Brazil.

14th January. Rev. B. C. R. and Mrs. Henry and two children, for Udayagiri.

17th January. Mrs. L. L. Collis, for Upoto-Pimu.

ACKNOWLEDGEMENTS

(To 17th January 1957)

Donations

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:—

General Fund: Anon., 10s.; P. & J., £1; "Thank You", £1; A.A.T., £2; Anon., 10s.; Rev. D., £1 2s.; In Memory of Rev. G. S. Wilkins, 10s.; "With thanksgiving", T.W., £1 5s.

Medical Fund: Anon., Leper Work, £1; William F., £1; Anon., 5s.; "Thank You", £1.

Legacies

December		£	s.	d.
3	Miss Kate Alston	50	0	0
5	Mrs. E. Teague	100	0	0
11	H. B. Parris	100	0	0
19	Edward Warman	50	0	0

		£	s.	d.
21	Miss Bertha Eden	100	0	0
27	Mrs. S. Spear	8	0	0
31	Miss Annie Ward	100	0	0
31	Miss S. B. Stephens (£5 15s. Bible Translation)	11	10	0

January

2	Mrs. C. S. Hayes	200	0	0
9	Wm. Foster Cox	12	4	8
10	Mrs. M. M. Chance	28	5	0
„	Miss F. E. Legg (Women's Work in India)	100	0	0
„	Miss M. J. Kirkpatrick (£125 Medical)	250	0	0
„	Miss E. A. Taylor	1	9	4
15	Miss M. H. Dyer	200	0	0
17	Miss N. E. Blower	50	14	5

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APRIL 1957

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Missionary Herald

OF THE BAPTIST MISSIONARY SOCIETY



A village ferry boat at Hong Kong

(Photo: G. Pallant)

Christian Baptism

THE revival in recent years of "Biblical" theology has focused attention on the Christian doctrine of Baptism. The two foremost European Protestant theologians, Karl Barth and Emil Brunner, both made pointed criticisms of the practice of infant baptism. In Britain a well-known Methodist scholar stated that he was glad that he was no longer in pastoral office and faced with the duty of baptizing infants. Quite a number of Free Church ministers have become uneasy about the ancient practice; and many Anglicans have voiced their disquiet about the indiscriminate baptizing of infants of church members and infants of people outside the church.

On the other hand, a number of competent scholars in Britain and on the Continent have sprung to the defence of infant baptism. They have argued on the ground of certain New Testament texts, interpreted in the light of contemporary thought and custom, that it is highly probable that infant baptism was practised in Apostolic times. Further, they have justified the practice theologically by reference to the idea of the Church as the New Israel, the community of God's people, the fellowship of the New Covenant; and an alleged parallelism between Christian baptism and Hebrew circumcision. The commission set up by the Church of Scotland to inquire into the question has not only vigorously defended infant baptism, it has also quite strongly attacked the Baptist position.

IN this baptismal controversy Baptists have been for the most part silent. There have, of course, appeared in Baptist periodicals articles on the subject. In a chapter of his book, *The Unity of the Bible*, Dr. H. H. Rowley deals concisely and effectively with the issue. But no large and significant contribution has yet appeared from a Baptist pen.

No doubt Baptists feel that there is really no need for them to argue their case or to justify their practice. It seems to them that the teaching of Scripture on the subject is quite plain. No one has yet produced any incontrovertible evidence to prove that infant baptism was known in the Church before the middle of the second century. The testimony of Church historians is still that infant baptism first appears to be mentioned in the writings of Irenaeus, *circa* A.D. 185 (and here the reference is obscure); that Tertullian (*circa* 197) spoke distinctly against the practice which was not

universally the custom of the Church until the sixth century.

NOW the Carey Kingsgate Press has made available in an English translation (by Dr. E. A. Payne) an important lecture on the subject by Professor Johannes Schneider of the University of Berlin. (*Baptism and Church in the New Testament*: 3s. 6d.). The lecture was first delivered at Treysa in October 1955 and was subsequently published by the Oncken Press.

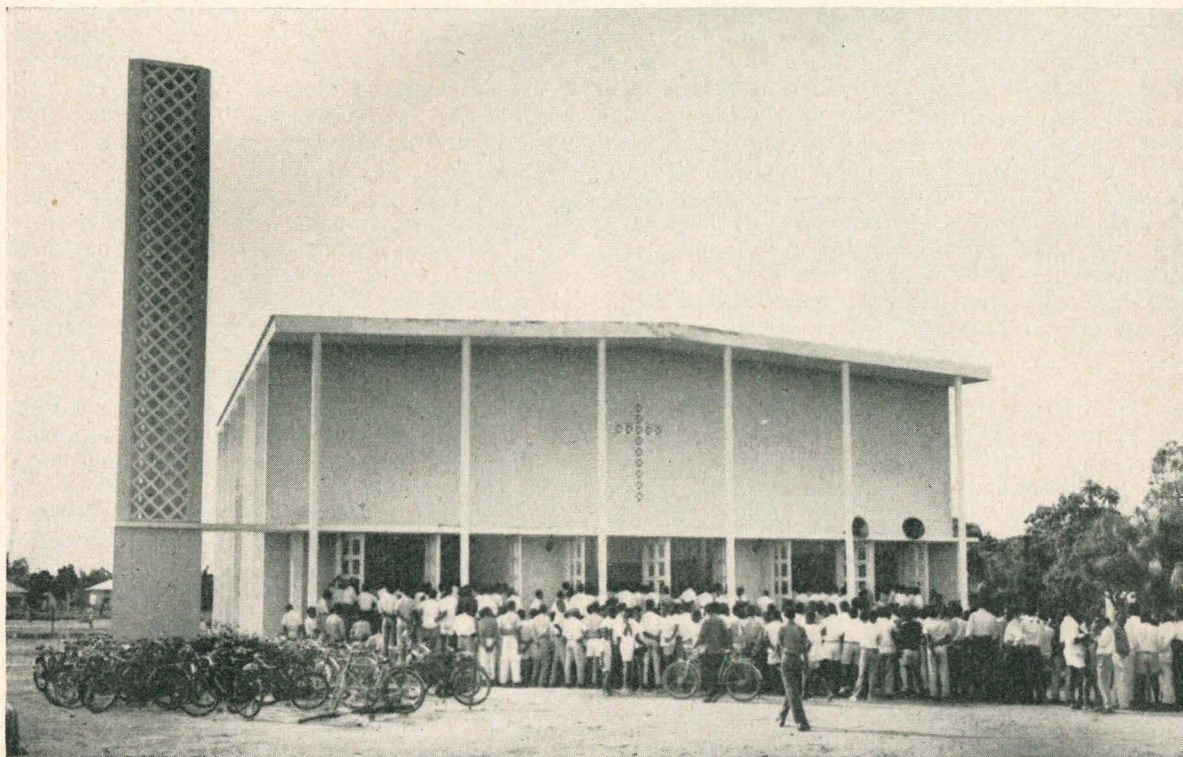
Dr. Schneider is a Baptist and writes from that point of view, with all the authority of an acknowledged New Testament scholar. But he is a German Baptist and a Continental. His emphasis on baptism and its significance in the scheme of God's salvation is not quite the same as that of a British Baptist. Nevertheless what he has to say is of great significance to Baptists throughout the world, for his conclusions have special relevance to all proposals for the union of Baptists and non-Baptists within one Church.

After dealing with the background and origin of New Testament baptism, and providing a careful and closely-knit interpretation of the evidence found in the Gospel, the Acts and the Pauline Epistles, he comes in the last section to his main theme which is the relation between baptism and membership of the Church. "The question of baptism cannot be separated from the question of the Church. It is indissolubly bound up with it. Indeed, one has to say that the question of the Church has precedence over the question of baptism."

FOR Dr. Schneider, as for Baptists generally, the Church is the fellowship of believers. Faith must come before baptism and not after. Infant baptism implies a conception of the Church quite different from that implied by the baptism of believers only. "In the order, Faith-Baptism, which we have seen to be the only valid, meaningful, and divinely willed order, not only in a missionary situation but in a church situation, is it not possible to admit infant baptism and believers' baptism side by side so that in the same church, according to one's understanding, there can be a choice between one and the other kind of baptism? That cannot be, because infant baptism excludes believers' baptism and *vice-versa*, and because one cannot represent in the same fellowship two different ideas of the Church."

(Continued on page 14)

The New Church at Dendale



THEY now have their new chapel in the Dendale suburb of Léopoldville. The old army hut which was all they had for so long has been replaced by a fine modern building, the first instalment of a suite which will eventually include a "Hall of Youth" and two houses.

The interior of the chapel is described thus by a journalist present at the opening ceremony: "A style of architecture sober and intentionally bare gives to this new House of God an atmosphere which is both dignified and cheerful."

The dedication service held at the end of January created widespread and lively interest. Three hours before it was due to begin folk began to gather from all parts of the city, and some from so far as Quibocolo, Kimpese, and Kibentele. A great cheer went up when Rev. R. C. Salmon of Kibentele arrived. He it was who started the work at Dendale.

THE service was conducted by Rev. F. H. Drake who writes of it as follows: "We had a wonderful day. It was magnificent weather. The chapel was crowded to capacity and there was a huge crowd outside as well. There was a good crowd of

Europeans, too—Government officials, directors of several local companies, the architect, the builder, and representatives of all the missions. Africans came from as far away as Quibocolo and San Salvador. Right from the time we started, when we rose to sing the Doxology, there was a really thrilling spirit in the meeting. One felt that all the years of waiting and planning were almost worthwhile!"

After the singing of the Doxology, Pastors Mpeti and Komi, in Lingala and Kikongo respectively, read the Scripture lesson, and Pastor M. Michotte, Chaplain to the Forces, led in prayer. The Congo Field Secretary, Rev. Leslie J. Taylor, read the declaration of dedication, and the Léopoldville Protestant Choir, under the direction of Monsieur W. Quenon, sang several anthems.

THE District Commissioner, M. Tordeur, brought the greetings and good wishes of the authorities. "I ought to be grateful," he said, "to all those who have given their help to endow this suburb of Léopoldville with a building which adorns it and which does credit both to the religious authorities who decided to build it and to the

architect who conceived its design. This church is at the same time a further improvement for Léopoldville. The community which will in future meet here in a worthy setting has its origin in that which was, without any doubt, the oldest Christian community in the interior of the Congo. The B.M.S. carried out pioneer work throughout this region. Its activities are now reinforced by the Presbyterian Mission. To both we express the hope that their fruitful action may continue to develop for the greater benefit of the country. And for the community of the New City which will more particularly make use of this chapel, I hope most sincerely that it will find here in abundance the grace to be true to itself and a renewal of strength to increase and develop."

The principal address was given in Kikongo by Rev. R. V. de Carle Thompson, Secretary of the Congo Protestant Council, following which several messages of greetings and good wishes were delivered by representatives of missionary societies. Rev. R. C. Salmon spoke about the beginning of the work in Dendale and the difficulties encountered in the attempt to erect a church there.

Finally, Rev. Leslie J. Taylor thanked all those who had participated in the opening service and in

the establishing of the new church. He referred particularly to the B.M.S. which had provided about a million francs and the members and adherents of local churches who had raised an equivalent amount. "We all hope," he declared, "that the fine church which we are consecrating today to the service of God will be the centre of spiritual and moral inspiration more and more efficacious in the life of this great city of Léopoldville."

OF the services on the following Sunday, Rev. F. H. Drake writes as follows: "They were magnificent. Pastor Sylwano of Bolobo conducted the morning service and Rev. C. A. Couldridge preached. At the close of the service nine men and thirteen women were baptized—the first ever at Dendale. In the afternoon we met around the Lord's Table. Pastor Nkomi led the service and Dr. Malcolm Guthrie gave the address. It was a truly wonderful week-end and one that will long linger in the minds of the people."

He concludes his letter with these words: "Please express our gratitude to all at home who have made possible the erection of this magnificent building."



Part of the large congregation at the opening ceremony

Fifty Candidates for Baptism at one Church Meeting

About fifty candidates were accepted for baptism at a recent church meeting at Yakusu, Belgian Congo.

Among them was the Chief of Yatumbu. The step was a brave and difficult one for him to take.

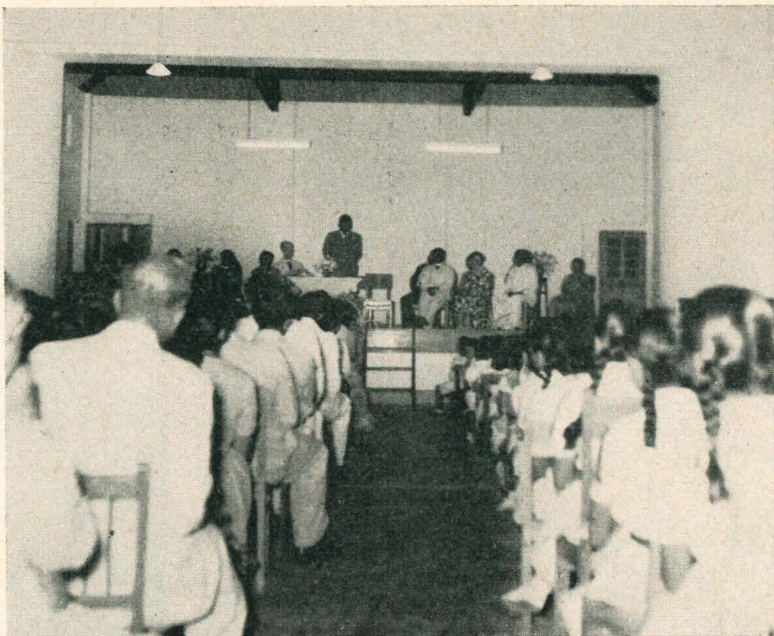
The missionaries were encouraged by the large number of older persons among the candidates.

Two baptismal services were held for them, one being in a village near Yakusu where it was a striking act of witness.

In contrast to this good news, fifty members of the Church in the Yakusu area have been disciplined for taking part in the rites of a secret society.

Reports reach Yakusu of children being taken to these rites by their parents.

The trouble occurs mainly in places which cannot be visited regularly by missionaries and Church leaders.



Professor Rodrigo speaking at the opening of the new Assembly Hall of the Girls' English School at Matale, Ceylon. (See page 10)

The Cross and the Mission of the Church

The Rev. Douglas Webster, Home Education Secretary of the Church Missionary Society, has written, in simple and direct style for ordinary Christians, a study of the meaning of the Cross. He dedicates his work to P. T. Forsyth, whose books have "thrilled and inspired" him, "with an Anglican's gratitude to a great Congregationalist".

The theme of the concluding chapter is the Cross and the Christian Mission. The author draws attention to the fact that for the first Christians the Cross was not just a subject of devotion and thought, it was supremely a message to proclaim. He then demonstrates the relevance of this message to the world-wide mission of the Church today.

In Debt to Christ: Douglas Webster. The Highway Press. 4s. 6d.

School has Candles Ceremony

A letter received recently from Salamatpur, Palwal, Punjab, tells of a candle ceremony held in the mission school during Advent.

On the evening of the first Sunday in Advent, the children, after supper, go to the hostel carrying an illuminated star and singing a carol.

When they have reached the hostel dining hall, another carol is sung and a prayer is said.

Then a large candle is lit and the leader of each of seven family houses lights a small candle from it.

The seven groups return to their homes, each taking the lighted candle.

On the second Sunday in Advent there were two large candles and each house leader lit two small candles. And on the third Sunday there were three large candles and each house had three small ones.

Before the fourth Sunday in Advent, the children had gone on holiday to their homes in Delhi, Bhiwani, Baraut and many villages.

So, the candle lighting could not be continued at the school.

But the children were telling their relatives about it—and about the spreading of the Light first seen at the first Christmas.

It's Cheaper by Air

One of our missionaries on deputation was questioned about the references in the *Missionary Herald* to missionaries travelling by air. Why, it was asked, did the Society spend its money on so expensive a form of transport? Surely sea travel is much cheaper?

Fortunately she was able to inform the critic that the cost of air travel from Congo was almost exactly the same as that of sea travel, and sometimes less expensive. Further, a considerable saving in time set the missionary free for other activities.

Christmas in Malaya

By EDNA SUTTON

MALAYA is a country of many races and a variety of conditions. To have a clear picture of Christmas here we must visit several places. In a Malay kampong or village, we should find the country people going about their agricultural work with no celebrations, for Islam is the national religion of the Malays and Christmas has no meaning for them.

On the large rubber, pineapple, or oil palm estates, there are settlements of labourers, mostly Tamils from South India. Whether there are any Christmas celebrations here depends on the management. If there are Christian, or even just good-natured Europeans there may be some festivity. There are few missionaries or Christian workers with time and interest and language to look after the spiritual welfare of these labourers.

Half of Malaya's total population are Chinese. Chinese settlers and smallholders on the edges of the jungle, who were being intimidated by the terrorists, were moved into new districts about four years ago. Their homes were grouped together and surrounded by a perimeter fence of barbed wire and guarded day and night. These are known as New Villages. To show them Christ's love, medical and evangelistic workers have gone to live in simple wooden houses like those of the villagers. There is Christian witness in about half of these New Villages, leaving over two hundred still without any.

LET us visit one of the largest of these villages. This is Jin Jang, with over 15,000 inhabitants. Medical work here has effectively helped to break down the resentment and suspicion of the villagers. The Christian Church members all club together for a Chinese feast which they share at Christmas. Each child who has been attending Sunday School is given a gift at the Christmas party—the smaller the attendance the smaller the gift. Pictures and scrap-books are used to teach the Christmas story, since the standard of literacy is very low. A play is put on to show the Christmas story to those outside the Church, and is watched by large and rather noisy crowds. Sometimes films and film strips are used in the same way. Large cards printed with big Chinese characters, with the Lord's Prayer or the Apostles' Creed or the Ten Commandments, are presented to Church members to put up in their homes.

Here in the capital city of Kuala Lumpur there are many races. British, Chinese, American,



Rev. James Sutton with leaders of the Malaya Christian Council at a Youth Leadership course

Indians, Sinhalese, Jews and Malays all live in the one city. There are Dutch people who keep St. Nicholas's Day early in December. Between them the races celebrate three or four New Year's days—Chinese, Malay and Hindu as well as on January 1st. All nationalities have Christmas Day as a public holiday and many have festivities. The majority of city dwellers speak some English and some thousands of the more privileged young people have their higher education in English.

EARLY in November local Indian and Chinese shops start Christmas sales, apparently for the benefit of those sending gifts abroad. Christmas cards are on sale at nearly all the local stationers as well as Western style shops. For many people the season is a time for parties and gaiety while the religious meaning is hardly understood. Last year one of the main English papers in Malaya had a feature on the meaning of Christmas with articles by ministers of different churches.

The Christian bookshop here does a brisk trade.

Already in November hundreds of boxes of Christmas cards have been bought, some by non-Christians. Many of the workers in the New Villages will be spreading the Gospel by using attractive coloured Christmas tracts. Tens of thousands of these, printed in Chinese, are given away. Gospels telling the Christmas story are available in every local dialect, including Malay. Lack of full-time people to encourage distribution of such literature means that many who would gladly receive it—as for instance the Tamil labourers mentioned earlier in this article, living on estates—may be left out.

Carol parties from different churches tour the city in buses until late on Christmas Eve and the early hours of Christmas Day, visiting church members. Plays are a favourite means of showing the Christmas story both in the churches and in Christian schools.

LAST year I sat behind a group of students from a Government Training School for the Blind, at the Methodist Girls' School Christmas programme. As carols were sung in Tamil, Chinese, German and Malay as well as English, I wondered what the sounds would mean coming to the ears of these sightless young people. Bright-eyed girls were dressed in their coloured costumes of many lands to speak a prologue. Then as a choir sang: "Oh, come let us adore Him", the whole assembly filed out, the blind ones leaning on the arms of the sighted. For some, the night outside the building was illuminated by a candlelit manger scene. Those who were prepared laid gifts for the poor in the circle of brightness in front of the Mother and Child.

So, although many share in the light and joy of Christmastime in Malaya, there are some who still are in the darkness.

Witch-Doctor Burns Fetishes and is Baptized

By JEANNE AUSTEN

OUR work is still very new in the Bobangi area and it is wonderful to see the eagerness of the people to hear the Word, though saddening not to be able to spend more time amongst them. We have families in here training to go back as teachers all the time, and last July the first group of church-member-graduates returned to work among their own people. So on this recent journey the cry was, "You have given such and such villages teachers. Our church is built. What about us?"

On arrival in one village the whole population was already gathered in the church singing hymns and awaiting the preacher. After the service finished and while folk chatted the rain started, so folk said, "Let us go back into church and have another service. We are all here, and those from a distance don't want to go home in the rain anyway." So a second service was held straight away.

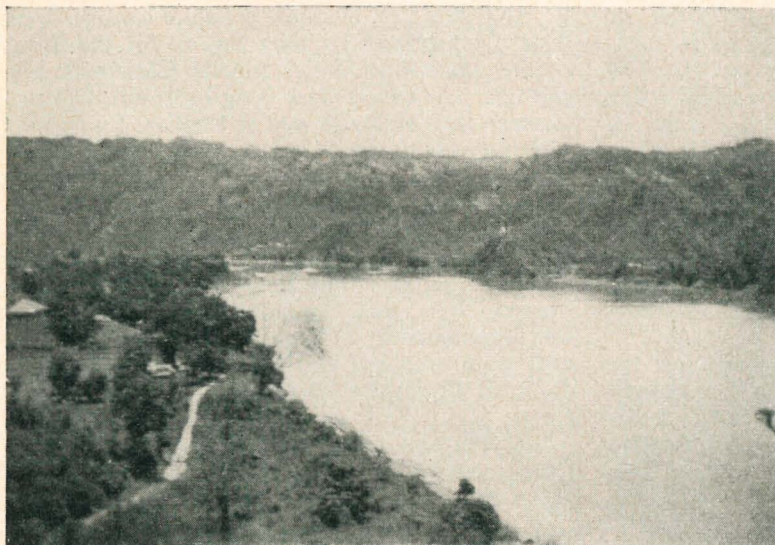
Always on those occasions there are heaps of small matters to be attended to, especially if we cannot stay the night, but even when all those things were about finished and a little refreshment seemed very welcome, the folk were still around. On asking why, the reply came, "Oh, we're waiting for another meeting while you're here," so after a quick snack, back they all went for the third service in the space of six hours!

ON this journey a man was baptized who used to be a witch-doctor. Some of the young men who had managed to get hold of New Testaments in Lingala had been reading them and telling the village folk of the Good News. He heard and was converted and asked for an inquirer's paper—that he should be registered as a believer wishing to become a church member in due time.

With the agreement of the folk in that area the paper was given to him on one of our short stays with them, but afterwards the other believers told him that if he was really an inquirer he must get rid of all his fetishes and charms and medicines—and so he did. There was no white person there to suggest it, or arrange it, but they themselves called a meeting in the church and the ex-witch-doctor burned all the tools of his trade publicly just outside! And it is worth recalling that it was his trade—his livelihood—and his means of power among the village folk.

That was over eighteen months ago, and in all that time he has never gone back on his profession of faith, and is now a church member. He is not one who will be coming in for training as he is an elderly man.

Students f Keep t in E



The peaceful scene at Chandraghona on the River Karnaphuli, East Pakistan, before the erection of the paper mill

No Reason Given for Long Imprisonment

When an Australian Anglican delegation visited China recently, the eight members of it were informed by the Presiding Bishop of the Anglican Church in China, the Rt. Rev. T. C. Chen, that the Chinese Government had released the former Bishop of Chekiang, the Rt. Rev. Kimber Den, from an imprisonment which had lasted since 1952.

A lay member of the delegation, Mr. Francis James, said that there was no evidence to suggest that the Bishop's release was attributable to the visit of the Australians. "It is a curious fact," he continued, "that no definite information about the cause of his arrest and his imprisonment has been forthcoming from any Chinese bishop or priest whom we have asked."

After the announcement of the release, K. H. Ting, who had been elected Bishop of Chekiang during Bishop Kimber Den's imprisonment, immediately offered to place his resignation in the hands of the Presiding Bishop. He, however, refused to accept it then, saying

that the problem would have to be solved quickly in the interests of "catholic order and discipline".

A Help to Private Prayer

Marshall, Morgan and Scott, Limited, have published a most useful little book—*Daily* (5s.). It is really a notebook in which subjects for prayer can be entered.

There are three sections: one for a weekly cycle for private intercessions; the second for special subjects (with a space in which answers can be recorded); the third for a monthly cycle of general and missionary subjects.

In the third section the general subjects include Christian Unity, Parliament, Foreign Relations, Local Government, Judges and Magistrates, Hospitals, and so on; the missionary subjects are so arranged that during the month the whole world is covered.

Pastor Chautera, one of the first Christians in the Old Lushai Hills of Assam, flew to Calcutta just before Christmas to attend some committee meetings.

The flight was his first. In fact, it was his first experience of luxury travel. He enjoyed it greatly. But he returned home with an even happier memory.

He went to a college hostel to see his son, Sanga, who is studying in Calcutta. On reaching the building, he was astonished to hear singing in Mizo, a language of the Assam Hills, coming from a top storey.

About thirty students from the Hills were practising a carol which they were going to record for the gramophone and possibly for use in a broadcast service.

Sanga left his friends to greet his father. Five minutes later messengers from the group asked him to return. When the reason for his absence became known, the pastor was invited to join in the practice.

Spiritu in Rem

A couple from a remote village called at the mission hospital at Ntongo in Belgian Congo.

They left the hospital three years ago after one of them had been treated for leprosy.

One of the reasons for their return was to have a medical check up. But that was not the only reason.

While at the hospital, the couple had been baptized. And they had remained faithful Christians in their distant home.

From the Hills to their Faith in the City

And, when the practice was over, the students, who are attending various colleges in the city, asked the pastor to conduct a Mizo service for them on the following Sunday.

The students, including two girls, are all from remote villages and Pastor Chautera was delighted to find that they had forgotten neither their Christian Faith nor their homes.

They told him they are receiving much help from Mr. and Mrs. Corlett, two missionaries working in Carey Church.

The time the pastor spent with these young people provided him with his pleasantest memories of his trip to the great city.

"How different it all might have been!" he exclaimed on his return to Serkawn.

After the young people have finished their studies in Calcutta, they will return to the Mizo country to take up responsible posts.

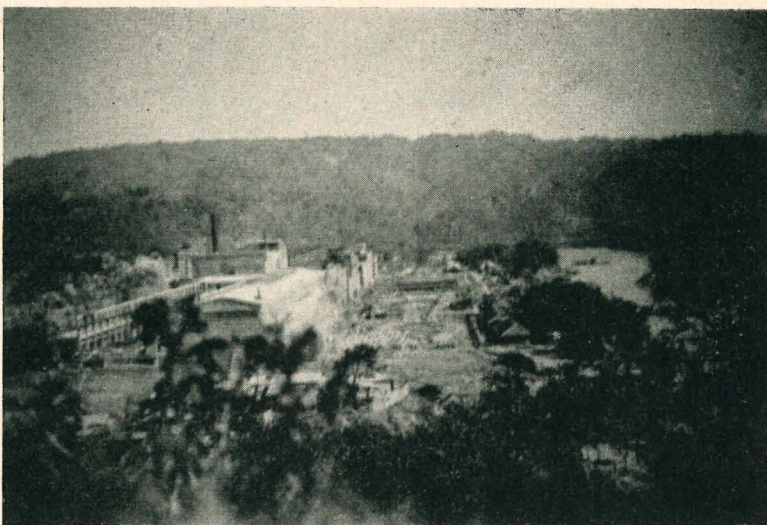
Pastor Chautera is a keen translator of the Scriptures.

Hunger in the Village

The missionaries greeted them warmly and inquired about their welfare. They said they were hungry.

They explained, however, that they were not suffering from physical hunger. They were hungry to meet with God's people at His Table.

No missionary or pastor had been able to visit their village for a long time and they had not been able to receive Holy Communion for many months.



The scene at Chandraghona today. Round the paper mill have gathered other buildings. The whole situation for our missionary work has changed

Tea and Rubber Estate Workers will have own Missionaries

The first B.M.S. missionaries to be sent to Ceylon specially for evangelistic work among the Tamil community, Mr. and Mrs. Colin Grant, have had a preliminary tour of their field of operation before going to the language school at Bangalore, South India.

Tamils form most of the labour force on the large tea and rubber estates of Ceylon. It is among these people that Mr. and Mrs. Grant will eventually be living.

For more than forty years, a Tamil minister, the Rev. Sam Edward, has been serving the Tamil people of Colombo. The church of which he is pastor consists largely of his converts. He has one son, David, in the ministry and another son, Vernon, about to enter Serampore College for ministerial training.

The Rev. David Edward is now working at Ratnapura, a town of 12,000 inhabitants, about fifty-six miles south-east of Colombo. This town will be the Grants' first station. They hope to settle there after taking their language examination at Bangalore next November.

There is a small group of Christians among the Tamils at Ratnapura. The Rev. David Edward, who lives in a garage, ministers to them and does evangelistic work in the town and its many surrounding villages.

Radio and Correspondence Courses Spread Gospel

Every morning and evening there is a Christian broadcast over a commercial wavelength in Ceylon.

More than 3,000 inquirers have been attracted by a "Light of Life" correspondence course and the numbers increase each month. Extensive follow-up work is going on in connection with the course.

Men of many denominations unite in a flourishing Evangelical Fellowship in Ceylon.

The Fellowship has opened a Bible Training Institute. Students farm land around the college. Soon the institute will be self-supporting.

New Assembly Hall Opened

By some of the girls of the B.M.S. School, Matale, Ceylon

THE long awaited day, Saturday, 3rd November, dawned at last, and the opening ceremony of the school's spacious new Assembly Hall saw the fulfilment of a dream of many years. With what joy and eager anticipation the school looked forward to that day. 3.30 p.m. found the present pupils already assembled in their places close by the veranda of the new hall. The guides and brownies formed a Guard of Honour for the chief guests.



Mrs. Rodrigo cuts the ribbon



Professor Rodrigo lights the Kandyan lamp with nine wicks

Suppressing our excitement, we watched the parents, past pupils, friends, and other well-wishers arrive. Just after four o'clock a murmur of anticipation spread through the assembled crowd at the sight of Professor and Mrs. Rodrigo being escorted through the Guard of Honour by our Principal, followed by the Board of Governors and representatives of the parents and past pupils and Staff.

A button-hole and bouquet were presented to Professor and Mrs. Rodrigo respectively by two of the youngest pupils, and then a welcome song was sung in Sinhalese by a group of Middle School girls. After this, Mrs. Rodrigo cut the ribbon of school colour so that all could enter the veranda of the new hall.

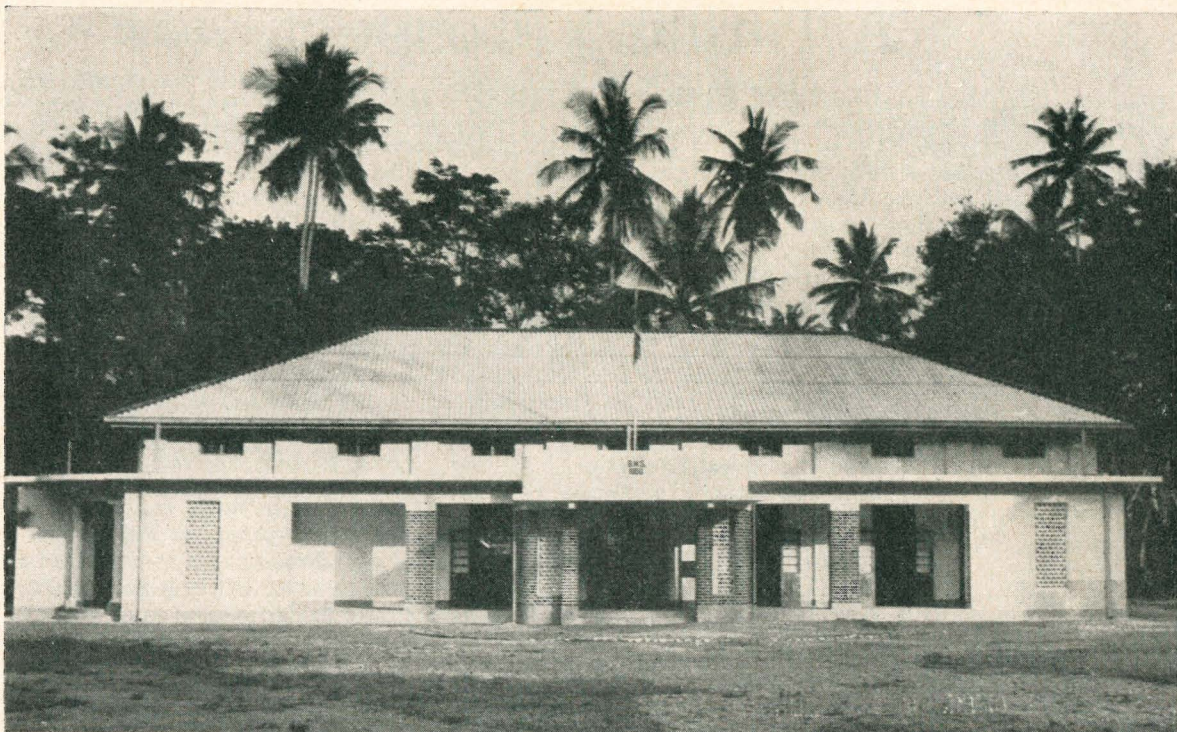
Here stood the brass Kandyan lamp of which the nine wicks were lit by Professor Rodrigo, the Chairman of the Board of Governors, the General Manager, Mr. E. R. Fernando who designed and supervised the building, Mrs. Edward de Silva representing the parents, Mr. A. L. Samarasekera on behalf of the past pupils, the Principal, Mrs. Somawardena on behalf of the Staff, and the Senior Prefect. The Chairman of the Board of Governors, the Rev. R. C. Cowling, then led us in prayer, dedicating the new hall to God.

THE key was then handed over to Professor Rodrigo by our Principal and he opened the door amidst the sound of clapping. This solemn and impressive part of the opening ceremony being complete, we all hurried inside the hall to take our seats. The chief guests with the Board of Governors, the architect, and the contractor were seated on the platform, whilst the hall was filled to overflowing with parents, visitors, and the school.

There must have been over six hundred present on this red-letter day for our school. Inside the proceedings commenced with the singing of the school hymn, "Land of our Birth", after which the Rev. C. M. Elangasekera led us in prayer.

After a few words by the Chairman, in which he remarked on the benefit this hall would be to the life and progress of the school, he called on Professor Rodrigo, Head of the Department of Western Classics in the University of Ceylon, to speak.

In his address he said that "B.M.S. Matale" was well known for its studies and sports, not only in Matale, but beyond. He made us realize that we have many more needs in our school which we



The new Assembly Hall of the Girls' English School, Matale, Ceylon

must now strive to achieve as our dream of a new hall has become a reality. He suggested a library and spacious playing-fields. We thought of our long-desired prayer room.

The Principal thanked all those who had helped to build the hall, making special mention of the Executive Engineer of Matale, Mr. E. R. Fernando, to whom the school owes so great a debt of gratitude for his unstinting services in planning and supervising the work. The new hall had indeed been his pet hobby, filling his leisure hours for the past year.

WARM appreciation was also expressed to the contractor who had co-operated so splendidly in every way. The school then sang its school song, "Ours is the joy of happy days", after which the General Manager appealed for more financial assistance to the school for the completion of this project and towards worthy furnishings for this large and beautiful hall. After the Senior Prefect had proposed the vote of thanks to the chief guests and all the visitors, the Chairman pronounced the Benediction, and we proceeded to the next item in the programme—a short variety entertainment by the pupils of the school, performed

upon the new large teak stage with the gaily coloured footlights.

After the ten brief items and the singing of "Namo, Namo, Matha", this memorable day in the history of our school came to a close, but the memory of it and its inspiration will long linger in our memories.

The Opening Ceremony made us realize what a great thing it is to strive for and achieve a goal. The glory does not lie in the achievement itself but in the perseverance and courage with which the goal is achieved. Thus the new school hall should inspire "B.M.S. Matale" to aspire towards greater things, so that in the years ahead more beautiful realities will be born out of long dreamt visions.

CEYLON ADVANCING

BY

H. J. CHARTER

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—J. B. Middlebrook.

A Thrilling Prospect

By ARTHUR and KATHLEEN ELDER

YOU will doubtless have heard of the B.M.S. General Committee's decision to continue our piece of pioneering evangelistic work in Brazil. It is a great act of faith in these unsettled times, and for us it means an end of uncertainty, and of a very interesting period of experiment and exploration. We can now look forward to several years of concentrated work in a more limited area of this great and growing state of Paraná.

This year has again been very busy. Both of us, Arthur as Executive Secretary of the Paraná Baptist Convention, and Kathleen as Women's Secretary, have been involved in a great deal of travelling—north, south, east and west. In addition, the transference of a Brazilian pastor to the state of Minas Gerais has left us with the main responsibility of the second Baptist church in Ponta Grossa in our hands. We have not been able to give much time to this church, but even so, have been pleased to see a steady growth from 33 to 46 members, with some more candidates for baptism next month.

The travelling has involved another visit to the south-west, to the little group of Latvian Baptists in Vargem Bonita, who have always given us a warm welcome. They are pathetically lacking in pastoral oversight, and need our prayers. The whole region is growing and needs to be occupied for Christ.

IN September we made a visit to the north and west, Maringá and Cianorte, both cities of the British Land Development Company founded by Lord Lovat. Cianorte is a city but three years old growing in the middle of forests. Trees are being cut down, and the wild life driven further into the interior. We had a monkey cross our path one day, and then scurry into the undergrowth, and on return caught a deer in the glare of our headlights, bumped it, and took it along to Curitiba where some thirty pastors and students made a meal of it next day. We are keeping the skin as a memento of an interesting trip, which involved five punctures, a record for us.

There are several groups of Christians around Cianorte with no pastoral oversight, who pleaded with us to go and help them get organized and develop.

We made an interesting trip to the coastal area around the Bay of Paranaguá, a beautiful natural harbour, for the Association meetings. This is where Baptist work first started in Paraná, in 1911, and there are twelve little churches capably and

sacrificially served by two Latvian pastors. On this trip we travelled by launch from Paranaguá to Guaraqueqaba, and launches and canoes arrived from all quarters with people arriving for the meetings—a somewhat Galilean scene.

OUR next step, which will be into the interior to open up a new area, has yet to be decided. We ask your prayers that we may be clearly guided into our and your future area of work. The future development of this work will depend greatly on this next step, and there are several regions calling for us. The whole area to the south and west of the River Ivai is largely unevangelized, an area larger than Great Britain with over a million inhabitants and growing rapidly with the influx of settlers from all over Brazil. It is somewhere here that we shall have to make our next headquarters, and the three strategic centres seem to be Cianorte, Cascavel and Pato Branco.

We are now preparing for Christmas celebrations in the second church of Ponta Grossa. Lovely Paraná pines grow all around us, so there will be no problem for a Christmas tree. There will be no snow, but there will be plenty of children, as the average family in Brazil has six children, and we should have an enjoyable time. Our next preparations will be for our new colleagues, Derek and Beryl Winter, in the New Year. It will be wonderful to have colleagues with whom we can share plans and responsibilities, and although they will spend their first year in Campinas learning Portuguese, they will be in Brazil, which is a thrilling prospect.



Muzzled oxen treading out corn in the Chittagong Hills, East Pakistan

Entirely New Exhibition

An entirely new B.M.S. Exhibition is now in course of production. Its theme is "None Other Name".

There will be four main courts as follows:

1. *Historical.* This will illustrate the story of the Society from the time of its founding to the present day.
2. *India and Pakistan.* In this will be shown the challenge of the revived religions of Hinduism, Islam, and Buddhism, and the new problems confronting our missionaries. The ways in which they are meeting the situation will also be graphically indicated.
3. *The Congo.* The emphasis here will be on the great change which has come through the preaching of the Gospel. The old ways of Africa will be contrasted with the new way of Christ.

Number of American Missionaries Doubled in Twenty Years

The number of Protestant missionaries working abroad for societies and boards in the United States and Canada has been doubled in the last twenty years. The total is now 23,432 as compared with 11,289 in 1937.

The great increase in missionary recruiting is largely due to independent evangelical groups. The boards of the older established church bodies have been attempting more and more to staff their missions with nationals of the receiving countries.

The Methodist churches have the largest number of missionaries (1,513). They are followed by the Seventh Day Adventists (1,272), the Presbyterian Church in the U.S.A. (1,072) and the Sudan Interior Mission (1,024).

It is estimated that the average giving of each church member in 1955 was two dollars (about 12s. 0d.). This does not compare too well with the giving of British

4. *Ceylon and the West Indies.* The growth of the churches in these islands and the methods of our missionaries in answering the challenge of today's problem will be pictorially demonstrated.

Four smaller courts will deal with Trinidad, Malaya, Brazil, and Hong Kong. Thus all the work on the field will be covered.

The Exhibition will be modern in construction and presentation and will include many striking models, some of them mechanical. It is expected that when it is completed it will be one of the best missionary exhibitions ever produced and well worthy of the great Society it represents.

In September it will begin its tour of the country. Churches and auxiliaries interested in having the exhibition are advised to make early application for particulars to the Director, the Visual Education Department, B.M.S., 93 Gloucester Place, London, W.1.

Baptists to the B.M.S. alone, which amounts to an average of just over £1 per member. And there is no doubt that Baptist churches and individuals contribute large sums to other evangelical societies.

India receives most of the North American Protestant missionaries (2,127). Japan comes next (1,562), and Belgian Congo, third (1,195).

Six out of ten missionaries are women.

Fifth Baptismal Service

On 3rd June last, the Meiksien Baptist Church in Kwangtung held its fifth baptismal service since the resumption of public worship after land reform.

Twenty-three people were baptized, their ages ranging from 26 to 81. Before being immersed, each candidate mounted the platform and made to the congregation his profession of faith in the Lord Jesus Christ.

Ceylon Baptists in Hong Kong

At the Youth Conference of the Baptist World Alliance held last summer in Hong Kong, the delegation from Ceylon, led by Mr. Willie Wickramasinghe, made a great impression. Rev. H. W. Spillett writes: "We shone with reflected glory. We saw them at the meetings and then got them all to our place on Sunday afternoon for tea."

Mr. and Mrs. Spillett had opportunities for meeting Dr. T. F. Adams, the President of the Alliance, and Mr. R. S. Denny, the Youth Secretary. They also had happy fellowship with the group from the Southern Baptist Convention of the U.S.A. which was responsible for the local arrangements.

School not Half Big Enough

Demand for places in the B.M.S. school and hostel at Cuttack, Orissa, India, grows every year.

Not even half the applicants for places can be accepted.

The chapel has become too small to hold easily the numbers who attend opening worship.

About 400 girls attend the High School. In the Lower Primary School there are about 300 boys and girls. About 110 boarders live in the school hostel. There is also a training school with a separate hostel.

Edinburgh House Press

The Edinburgh House Press has just published the two millionth copy of its famous Eagle booklets. These booklets, especially written for children, tell in a thrilling manner the story of famous missionaries. Already seventy titles have been published. The 71st, which is about John Hunt, is in active preparation. The booklets now sell at 9d. per copy. Omnibus volumes, each containing six stories, are obtainable at 5s. per copy.

Rev. Theo. F. Valentine, M.A.

By J. B. MIDDLEBROOK

IT hardly seems five years since the Rev. Theo. F. Valentine became B.M.S. Youth People's Secretary and thus joined the line that included the Rev. Godfrey C. Robinson, Rev. Alex A. Wilson, Rev. Walter W. Bottoms, Dr. Ernest A. Payne and the late Mr. Harry Hemmens.

A most fitting tribute to his personality and work is to be found in the words of the official resolution of the Baptist Youth Movement, which runs as follows:

"The National Council of the Baptist Youth Movement wishes to record its deep sense of gratitude to the Rev. T. F. Valentine for the enthusiasm and kindly wisdom which he has brought to the B.Y.M. as its Joint Secretary during the past five years; to thank him for the guidance which he has given to the National Council, especially in its task of helping young Baptists to make a more effective contribution to the work of the B.M.S.; to express its appreciation of the contribution which he has made to the youth work of the denomination in this country as well as to the European Baptist Federation and the Baptist World Alliance, and to wish him God-speed in his future work for Christ's Kingdom."

I quote this because Mr. Valentine has always been so much at home in undergraduate circles and youth groups of all kinds. I recall the excellent impression he made on the Candidate Board at Rawdon College in 1933, for I was there (and I accept my share of responsibility!); later he went to Regent's Park College, Oxford.

EVERYBODY remembers his bright and energetic leadership of summer schools, camps, rallies and youth conferences. In no sense a Peter Pan reluctant to enter upon maturity, Mr. Valentine has the happy knack of being contemporary with the young people of today. When he joined Headquarters staff five years ago, he had already "arrived" in the denomination. B.M.S. did not "make" him, though it developed him through the thronging opportunities of his many-sided job. He had already held pastorates at Upton (and Christ Church, Westminster Bridge Road) and Broadway,

Derby and had been Secretary of the Derbyshire Baptist Union. He had also been a speaker at one of the great Assembly youth rallies at the Albert Hall. Enjoying the administrative side of his office, happy in the production of relevant and telling literature, a skilful organizer, as for example, at the Baptist World Alliance Jubilee Congress in connection with youth activities and the final Billy Graham rally at the Arsenal football ground, he has been a trusted colleague and delightful companion.

Perhaps the key to his ready and effective service to B.M.S. lies in the fact that he and his wife (the daughter of the late Rev. Dr. A. C. Underwood, Professor at Serampore College and later Principal of Rawdon College) were accepted candidates for overseas service with the B.M.S., a candidature frustrated by the war. No wonder then that he cherished the Missionary Fellowship of the Baptist Students' Federation and that his hope of candidates from summer schools (a hope so often vindicated) was so strong. Nor is it surprising that during his term of office, B.M.S. relationships with uniformed (especially with the Life Boys) and non-uniformed youth organizations developed so considerably.

The Society is deeply grateful to him for all he has done and wishes him well in future spheres of service.



Rev. Theo. F. Valentine

Christian Baptism

(continued from page 2)

Here, then, is a lecture which should be widely read and seriously discussed for there are a number of related questions on which British Baptists must clear their thinking. Two spring immediately to mind: (1) Is Baptism regarded by us as a sacrament of entrance into the Church of Christ? (2) What do we believe to be the relation between the children of believers and the Church?

A.S.C.

Fellowship in Prayer

Based on the Prayer Calendar

1-6 April: Continue to pray for LÉOPOLDVILLE, remembering particularly the Congo Field Secretary and his colleagues at headquarters. The B.M.S. co-operates in various ways with other Societies; pray for these Societies, and for the Congo Protestant Council, of which Rev. R. V. de C. Thompson is now General Secretary, for the United Mission Hostel, and for the staff of *Envol* and other Christian periodicals.

8-13 April: KIMPESE. At Kimpese the B.M.S. is a partner with other Missionary Societies in the *Ecole de Pasteurs et d'Instituteurs* and the *Institut Médical Evangélique*. Pray for all B.M.S. and African members of staff, for students in training as pastors, teacher evangelists, and nurses, and for scholars in the schools connected with E.P.I.

15-20 April: The stations of Wathen, Thysville and Kibentele form one unit in Lower Congo. This week you are asked to pray for WATHEN, remembering particularly the church and evangelistic work, teacher-training and educational work, and the dispensary. Pray for Mr. E. Disengomoka and other African colleagues in schools and churches.

22-27 April: Pray for THYS ILLE, a growing railway centre with a large military camp nearby, remembering the new opportunities and difficulties in this area. Besides church and evangelistic work, the B.M.S. has a large school at Thysville and other schools in the district. Pray for the church and evangelistic work at KIBENTELE, for medical work in the dispensary and leper village, and for the schools and African teachers.

29 April-4 May: Pray for the Church in East Pakistan, remembering especially this week the capital, DACCA. Here the B.M.S. runs a Students' Hostel and also works among women and girls. There is also church work at Narayanganj, among the European and English-speaking business community, supervised from Dacca.

On Sundays during April our prayers are requested for retired China missionaries, and for churches in the rural areas and cities of China. At Easter, many city churches are crowded; pray especially that these congregations may hear and respond to the Resurrection message.

MISSIONARY RECORD

Departures

26th January. Rev. A. E. and Mrs. Bastable and child, for Calcutta; Rev. M. L. and Mrs. Brand and four children, for Balangir; Dr. Dorothy G. Medway, for Palwal; Miss J. M. McLellan, for Ludhiana; Rev. F. J. and Mrs. Raper and Dr. and Mrs. H. G. Stockley, for Lungleh, Lushai.

7th February. Miss E. G. Davis, for Léopoldville.

Arrivals

1st February. Miss F. P. M. Russell, by air, from Ntondo.

2nd February. Miss K. M. Brain, from Wathen.

6th February. Miss M. C. Moon, from Ceylon.

Deaths

5th February. At St. Annes on Sea, Rev. J. C. Harlow, China Mission, 1905-34.

6th February. At Plympton, Rev. T. J. Whitman, Honorary Member of General Committee: Chairman of the Society, 1944-45.

ACKNOWLEDGMENTS

(To 14th February, 1957)

Donations

General Fund: Eastleigh Baptist, 5s.; Anon., 6d., Anon., 10s.

Medical Fund: "Guided" Work in India, £3; In memory of Margaret—M.M.F., £1; Anon., Leper work, £1.

Angola Evangelical Mission: With Christian Love £2.

Legacies

The following Legacies have been gratefully received in recent months:

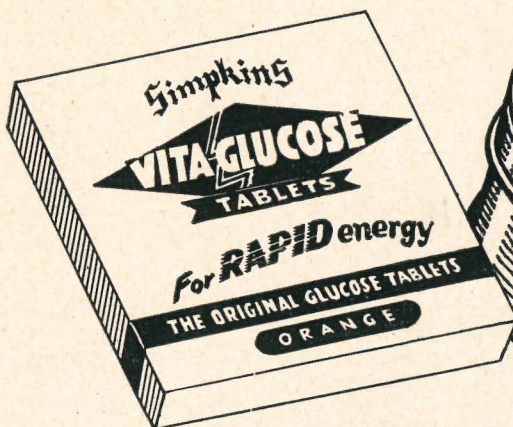
January	£	s.	d.
30 Mrs. E. N. Denyer (Medical £6 2s. 4d.)	9	3	6

February

	£	s.	d.
4 Herbert Walmsley	50	0	0
Miss E. H. Westlake (Medical) ..	5	0	0
6 Miss B. E. Crook	23	8	6
Mrs. Ruth Ann Riley	50	0	0
8 Miss A. M. Goaman	200	0	0
11 Miss S. B. Stephens (Translation £3 9s. 0d.)	6	18	0

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JOHANNES SCHNEIDER

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This lecture by a Professor of New Testament in Berlin University (translated by Dr. E. A. Payne) makes an important contribution to the present discussion on Christian Baptism. Writing as a Baptist, Dr. Schneider discusses the origin of the rite, examines the relevant New Testament passages and considers the intimate relation between the doctrine of Baptism and the doctrine of the Church.

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| 3. Why Baptize Believers Only? | HENRY COOK |
| 4. What is a Baptist Church? | LIONEL R. FLOYD |
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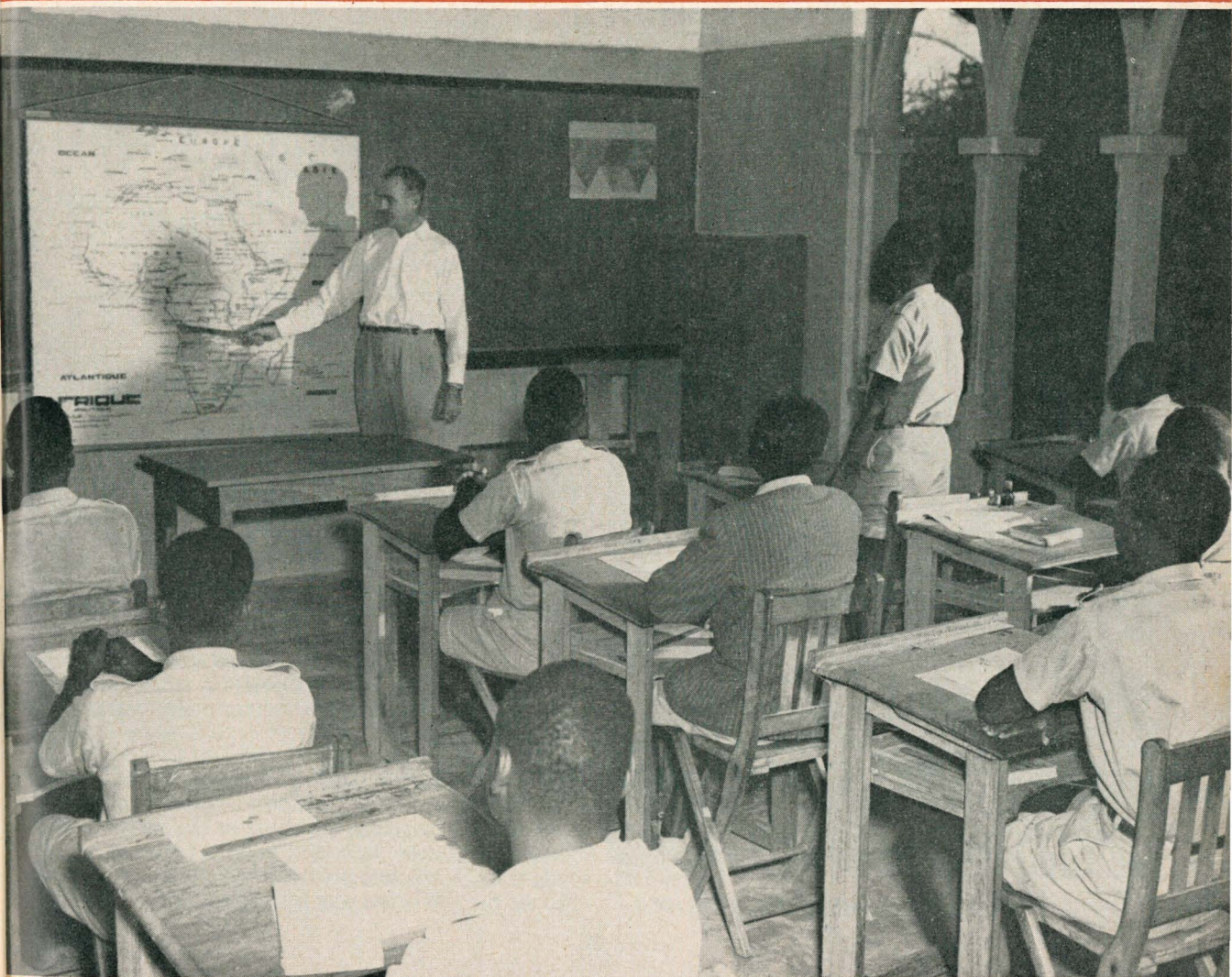
MAY 1957

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Missionary Herald

OF THE BAPTIST MISSIONARY SOCIETY



(Photo: Congopresse)

A geography class for third-year students at the Training College (E.P.I.), Kimpese, Belgian Congo

The Year in South Asia

By W. C. EADIE

IN each section of our South Asia field, at the present time, one is very conscious of the strength of the adversaries against whom we contend, but no less so of the grace and power of God working that men and women might enter into the enjoyment of life more abundant.

In Ceylon there has been increased pressure for the implementation of the Buddhist Commission Report which attacks Christian Missions and demands severe restrictions on their work, especially in educational and social spheres. In India, the report of a Commission appointed by one of the State Governments accuses Missionary Societies of using undue influence to secure conversions, undermining the patriotism of converts, seeking to re-impose Western supremacy. It demands limitation of the numbers and activities of missionaries. In Pakistan, where political forces are not openly set for the hindrance of the Gospel, repercussions of the Suez situation were immediately felt.

Tension between India and Pakistan over the Kashmir problem, India's dispute with Portugal (Britain's oldest ally) over Goa and the other

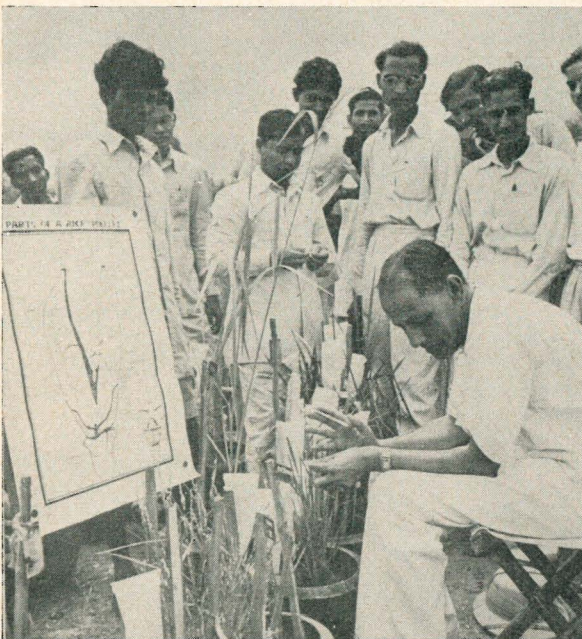
Portuguese possessions in India, also come into the pattern of the background against which our work is done. So also do the visitations of floods and destroyed crops, and the grinding poverty under which so many millions of the people live.

YET report after report strikes an encouraging note. In Ceylon, Buddhist opposition has served to increase the sense of solidarity in the Christian community. Even in the year when the 2,500th anniversary of the Buddha's enlightenment has been the occasion for great celebrations, and when plans have been made and funds raised for sending Buddhist missionaries to the West, special weeks of witness have been arranged by some churches. A church in one area that had almost died out has been revived. An increased programme of Christian literature production has been planned. The churches have come much nearer to their goal of self-support; and work amongst the large Tamil-speaking minority in the island has received fresh impetus by the return to Ceylon, after theological training at Serampore College, of a fine young Ceylonese minister, and by the arrival of a new missionary couple specially designated for that work.

A second missionary couple, for work amongst the Sinhalese-speaking people, also arrived at the end of the year and there is every prospect that the evangelistic opportunities that exist alongside the oppositions and hindrances will be taken advantage of to the full.

That hindrances come because the work is so successful is perhaps borne out by some of the reactions to the very biased report of the Madhya Pradesh Commission referred to above. This caused quite a sensation when it was published and opponents of the Gospel made much of it. But that was soon over, for responsible leaders of opinion from every part of the country, most of them non-Christians, made statements controverting the findings of the Commission and bearing witness to the valuable and unselfish work done by Christian missionaries through so many years.

THE year's record bears comparison with that of previous years. Counting heads is a poor way by which to calculate the value of the work done, value that can be measured only in terms of souls redeemed, Christian personality built up, children taught the Christian way of life, suffering relieved.



(Photo: FAO)

Students at Cuttack, Orissa, studying types of rice plants

Sometimes, perhaps, we have been too concerned with numbers, but they have their significance. Baptisms have totalled 2,057; 92 in Ceylon, 225 in East Pakistan, 1,740 in India.

Most cheering has been a recurrence in an Orissa report of the words "new villages". Here again there has been a going into areas that have only really opened up in the past few years, since the coming of independence to India, with twelve new churches established during the year, 328 baptisms from among non-Christians and 127 from the Christian community, and in one area baptisms in twenty-four "new villages"—villages where there were no Christians before.

In the Chittagong Hill Tracts, where there is much uncertainty about how and where the people to be displaced by the Pakistan Government's great hydro-electric project are to be re-settled, there is also rejoicing over "reaping after years of hard toil". There have also been many baptisms in places where for long no results seemed to be obtained at all.

In the Barisal area, where there has been special hardship because of severe flooding and consequent destruction of crops that made considerable relief measures necessary, all the villages have been visited, mostly by boat, the churches encouraged and strengthened and the Gospel preached to non-Christians, usually by lantern services in the courtyards of Christian homes. Many of the Muslim villagers will come to such gatherings, under cover of darkness, but they would not do so in the daylight. The missionaries and evangelists on tour have been encouraged to realize how faithfully many of the simple village Christians testify to their faith before their non-Christian neighbours, testimony not easy in Muslim Pakistan today.

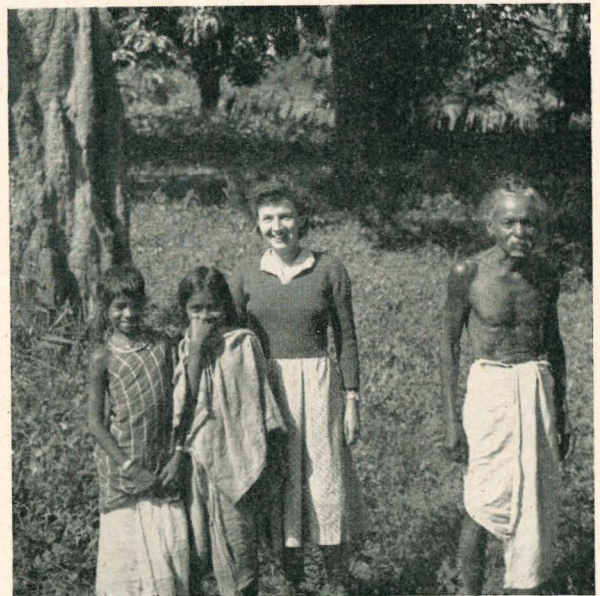
FINAL arrangements have now been made for our work in East Pakistan to be quite separate from that in India. The Baptist Union of Pakistan will now be the organization responsible for that area, and the Bengal Baptist Union will operate in West Bengal only. There will be as close fraternal relations as possible between the two Unions, but the situation *vis-à-vis* the two Governments made it increasingly impossible to continue working through one organization. Our big hope and expectation is that again this will turn out for the furtherance of the Gospel and that it will be possible to concentrate more effectively on work amongst the great numbers of Moslems who are as yet untouched by Christian teaching. Already plans are being discussed for the special training of missionaries and other workers, with a view to equipping them for this work.



Lushai girls carrying water

Additions to the missionary staff during the year have been: two men evangelistic missionaries for Ceylon, and for India one agricultural missionary and six women missionaries (one doctor, three nurses, one evangelist, one teacher), while it has proved possible for two women evangelists to return for service in India after a stay of several years in this country.

They have had a warm welcome from the Church in the areas to which they have gone—and still the call comes from each area for yet more who will go and help to meet today's great need and help to take advantage of today's great opportunity. "Pray ye therefore . . ."

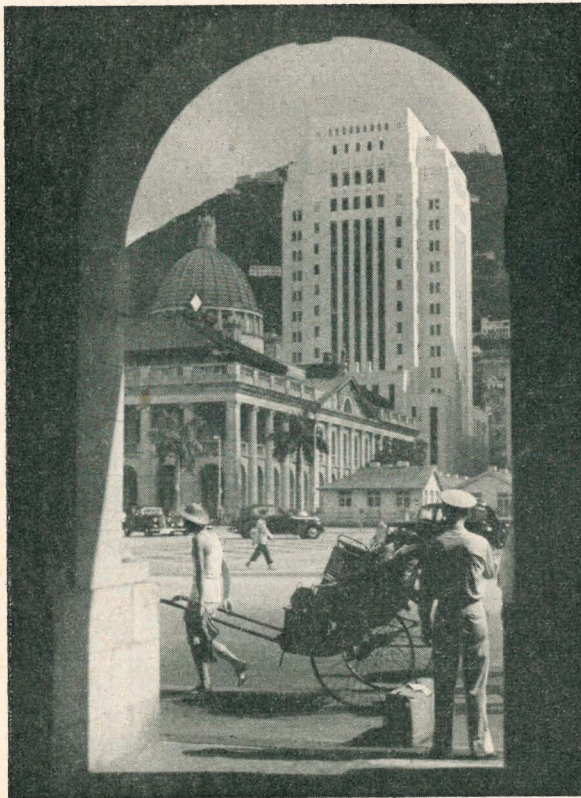


(Photo: Bruce Henry)
Miss Barbara Boal with friends in the Kond Hills

Christian Literature Projects

IN the Far East, through two missionaries and their wives, the Society is continuing its witness to the Chinese people through Christian Literature. The literature is produced and distributed co-operatively in interdenominational agencies: the Council of Christian Literature for Overseas Chinese with its headquarters in Hong Kong and the Malayan Christian Council with its headquarters in Kuala Lumpur.

When reading reports of the progress of these important ventures in publishing one has to remember the situation in which the work is done. Hong Kong, on the doorstep of Communist China, is overcrowded beyond imagination with refugees. Malaya has long been passing through a time of ferment politically, and thousands of Chinese have been settled in new villages within its borders. In spite of all the problems and unrest considerable progress has been made.



(Photo: G. R. Pallant)

View from the Queens Pier, Hong Kong

THE Council on Christian Literature for Overseas Chinese has been doing its utmost to encourage original work by Chinese Christian writers. It still has to rely very much on translations. During 1956, three original manuscripts were published; new translations numbered forty-two, and reprints twenty-eight.

A new series of Chinese Christmas Cards proved extremely popular, and various illustrated children's books and painting books sold well. Three periodicals are published: *World Christian Digest*, *Bible Reading Fellowship Notes*, and *Happy Childhood*. The sales of literature showed an increase of thirty per cent over those of the previous year.

A Conference on Christian Literature was held in Hong Kong during the year. Delegates came from Taiwan, Malaya, Borneo, Indonesia, and the Philippines. A full survey was made of all aspects of literature work in the Far East.

In Malaya steady progress has been made in making the churches literature-conscious. An increasing number of Christian magazines and other good periodicals from Britain have been widely distributed. Valuable material has been prepared and printed in connection with Home and Family Life Week.

Work has been proceeding on the translation into Chinese of Dr. Frank Laubach's well-known *Story of Jesus* (and the Methodists have begun a Malay translation).

TRANSLATIONS of *World Christian Books* have proved popular in East Asia. The total number of such translations to date is 120. From the £1,000 given by the B.M.S. for this translation work, grants have been made to assist the translating of books into Sinhalese, Tamil, Telugu, and certain Burmese languages.

On our main fields literature work has played a significant part in evangelism, or preparation for evangelism. The translation of the Bible into Lushai was completed and revision of the earlier part of the work has begun. The Bengali and Hindi Bibles are being thoroughly revised.

The Baptist Mission Press, Calcutta, reports a great increase in the number of Christian books and tracts distributed—185,882 in 1955-6, as compared with 116,927 in the previous year. No fewer than 12,653 Christian pictures were sold. From Léopoldville, too, come reports of increased sales of copies of the Scriptures and Christian books. The Union Hymn Book has been revised and is now being reprinted by L.E.C.O.

Church Finds Novel Ways of Tackling Parent-and-Child Problems

Parent-child problems are becoming more acute and widespread in Malaya. And the Church is making a big effort to ease them.

Parents tend to sigh for "the good old days" when they had only to say a word and they were instantly obeyed. But the children of Malaya want more freedom and they are getting it. Often, too, they misuse their freedom.

The churches have a Christian Home and Family Life Commission. Its aim is the making and maintaining of Christian homes. And it stresses that the Christian home should be a place where the non-Christians may see the Gospel in action.

A leaflet entitled "Do you care about your children?" has been printed in English, Chinese and Tamil. It is in the form of a quiz and has been widely used at meetings. Parents have answered the questions in the booklet and then discussed their replies.

A book of prayers and devotional readings for use in the home has been printed in English and Chinese.

A group of people at Kuala Lumpur collaborated in the production of a dramatization of the problems of parents and teen-agers. It was broadcast over Radio Malaya.

The Church is taking pains to train Christian young people in leadership.

Young people who are leaders in youth fellowships recently had a five-day conference at a coastal resort. They studied examples of leadership in the Bible. Efforts were made to impress on them that leadership should be regarded as a call by God to His service and thus more than election by a group. The same conference discussed worship, evangelism and the place of youth fellowship in the Church.

The Student Christian Movement, still a young organization in Malaya, has held its first national conference. It was devoted to Bible study.

Missions Succeed in Japan

The triumph of Christian missions over serious obstacles in Japan is a reminder of Jesus' assurance that the world cannot ultimately stop the Word. In meeting the problems posed by the "foreignness" of Christianity, the revival of the traditional Japanese religions, the resistance of the Japanese mind against the gospel, and the numerical weakness of Christians there, the witness of Christ proves its power by many evidences of progress in Baptist work.

The tendency of Christianity in Japan to become "Japanese" shows that firm tap roots are going deep to ensure a lasting and fruitful leadership among the native people. Many of the churches are now self-supporting; and much of the financial support of the various agencies comes from within Japan.

Appropriate methods of evangelism are reaping greater harvests. The reserve of the Japanese people makes them more amenable to the indirect approach; so persons are

invited individually to the services by friends and are directed to the pastor when they express interest in becoming Christians.

The most evident sign of progress is the continued increase in numbers among Japanese Christians, especially Baptists. In 1955 there were more baptisms in Baptist churches than in any previous year.

However, *The Commission*, foreign mission publication of the Southern Baptist Convention (U.S.A.) says, "The very threat of international complications makes it extremely necessary for Southern Baptists to make a maximum effort in Japan now." The Japan Baptist Convention leaders last year launched "Operation Evangelism Advance", a programme of expansion designed to accomplish in two years what had previously been planned for five. *The Commission* says: "... we must not fail to spend ourselves in prayer, in money, and in dedicated lives for the salvation of Japan now."

Book Fund Target Reached

Five years ago a project was launched, mainly through the initiative of Dr. Marcus Ward of the Methodist Missionary Society, to provide basic text books for students at Theological Colleges in India. A fund with a target of £5,000 was started.

This year that target was reached when the B.M.S. contributed an additional £500, making its gift up to £1,000. Other societies have contributed as follows: the United Society for Christian Literature, £1,608 3s.; Methodist Missionary Society, £1,000; Church of Scotland Foreign Missions Committee, £900.

The whole of the money raised has now been transferred to India. Already specimens have been received of some of the vernacular editions.

Commissioner Pays Tribute to B.M.S.

During July the District Commissioner unveiled a monument to George Grenfell on the bank of Lake Leopold II. This was to commemorate Grenfell's exploration of the great lake seventy years ago.

In the course of his speech, the Commissioner Delanghe paid tribute to the civilizing and beneficial work done by the B.M.S. in this district, a work which has shown concern not only for the spiritual well-being of the people, but also for their physical health, and their economic life. New trades and crafts stem back to early B.M.S. work of these pioneering days.

New Headmistress

The training school at Buckley House, Cuttack, Orissa, India, has welcomed an Indian headmistress, Mrs. Das. She is described as "very capable, very calm, firm and understanding with the students and one with whom it will always be a joy to co-operate".

The West Indies and Brazil

By V. E. W. HAYWARD

THIS title may well seem an innovation. There are tremendous differences between the islands of the British West Indies and the vast country of Brazil. Yet the Caribbean area does at least enter the great sub-continent of South America from the north, and Venezuela lies within sight of Trinidad. Although some 2,500 miles stretch down to Paraná, the southern state of Brazil in which there are now B.M.S. missionaries, nevertheless certain features of our work itself ally the West Indies with Brazil, apart from the fact that both are in the Western Hemisphere.

When our Society decided last November to continue the Brazilian enterprise, it was also decided to re-name and enlarge the responsibilities of our West Indies Sub-Committee to include this new venture.

REPORTS from Jamaica for the year 1956 have been encouraging, although in no sense spectacular. The outstanding achievement has been that of the Jamaica Baptist Missionary Society in raising £5,056, five times the total raised nine years ago, and nearly £600 more than the income of 1955. Even so, this sum did not come up to the high target which the J.B.M.S. had set itself, so our friends continue to struggle with a deficit.

It is interesting to hear in their report a familiar note: "The flow of missionary giving is still much too strongly directed to the end of the year. Our income for the year was over £5,000, but of this barely £2,000 had come in by the end of November, and over £500 did not arrive until the very last day of the year. The Treasurer is ever willing to receive missionary money, and if necessary will rise at midnight to receive the late caller, but earlier contributions would save many anxieties, to say nothing of having to borrow money involving interest charges. I earnestly appeal for early and regular remittances, a custom already practised by several of our Ministers, upon whose heads may the Lord send very special blessings."

We wish that our brethren were in a position to give stronger financial support to the work they are carrying on in Belize. We gratefully record their gift of £100 towards our own work in Congo.

TWO Calabar College students accepted calls to the ministry in churches belonging to the Jamaica Baptist Union, while another has come on a scholarship to Spurgeon's College, hoping here to complete his London B.D. degree. Out of a con-

siderable number of applicants the staff chose eight men to take the College entrance examination in July; of these three were subsequently accepted as probationary students. It is gratifying that so many Jamaicans are eager for the service of the Baptist ministry. The College reports a higher standard in examination results. The students conducted a week of evangelistic services in the Kingston area, as a result of which many people professed conversion.

Great appreciation continues to be expressed for the part which Calabar Chapel now plays in the life of the College and High School. People from the neighbourhood also worship here from time to time, although as yet their attendances are fluctuating.

The accommodation of the High School has been taxed to the limit. Last year there were 404 boys, compared with approximately 150 less than eight years ago. The school has, however, experienced difficulties in finance and in staffing. The Headmaster has drawn attention to the insidious danger "of an almost imperceptible lowering of standards due to the progressive difficulty of securing staff of the qualifications and calibre that is required". Academic results reported last year indicated moderate success; athletics results were again excellent. The S.C.M. group in the school had a record membership, and exercised a fine influence in the life of the school.

BAPTISMS reported by the J.B.U. for the year totalled 1,529, the net gain to church membership being 1,081.

News of the ministry of the Rev. S. E. Leslie Larwood at East Queen Street has continued to be most encouraging. In addition to conducting frequent broadcast services, Mr. Larwood also acts as chairman of the committee responsible for all religious programmes over Radio Jamaica.

The Rev. Cyril Nunn, who arrived in Jamaica from Trinidad in June last year, received a splendid welcome from the St. Ann's Bay group of churches. He has encountered many difficulties, including illness in his family. His preaching, however, is much appreciated, and we look forward to progress under his ministry of these churches on the north coast.

The denominational Central Fund, in spite of serious difficulties to be overcome, achieved a satisfactory result, this being due to increased contributions from many quarters.

IN Trinidad, work at St. John's Church has proceeded steadily. Sunday congregations have increased, and thirteen persons have been baptized. The opening of the chapel organ free of debt, after being thoroughly repaired and enlarged, was an occasion for great rejoicing. Work amongst young people, and through the women's group, showed marked progress.

The Rev. A. L. Suter's ministry has included opportunities of influence through the radio and the press. His leadership in two weeks of united meetings of witness, during what has now become a biennial Evangelical Crusade, was much appreciated.

In our more difficult work in the south, two things in 1956 brought special encouragement. Throughout the year a deepening understanding seems to have developed between the Trinidadian pastors and preachers on the one hand, and officials of the Baptist Church Council and missionaries of the B.M.S. on the other. This was due in no small part to the appointment of Mr. F. Chapman, a Trinidadian layman, as District Superintendent of several Baptist churches. It was signalized in the acceptance of a new Constitution for the Baptist Church of Trinidad and Tobago.

The second encouragement came from the arrival in November of the Rev. W. Cranston and Mrs. Bell, two of our ex-China missionaries, who are now free to resume missionary service overseas. Work in the new cause at Princes Town has been maintained, and revival has come to the church at Basseterre. The preachers' class has been revived. The Marac School has been repainted.

The services of the Rev. C. F. Nunn during Mr. Poupard's furlough resulted in several baptisms, augmented by others which Mr. Poupard administered after his return, a total of forty-nine being reported from Trinidad, as compared with twenty last year.

DURING the past year, as Executive Secretary of the Paraná Baptist Convention, the Rev. A. C. Elder has had a wonderful opportunity of making extensive journeys and numerous contacts in Paraná. His vivid accounts of his work, and that of Mrs. Elder, have shown how varied has been their ministry, and how great are the opportunities for evangelistic work.

An eminent Brazilian historian has said: "All thinking people see Brazil today as a country without a faith. No one is antagonistic to genuine Christianity, but no one has faith." At the last census, only forty-seven per cent of the people registered as Roman Catholics; of these, perhaps ten per cent could be said to be practising Catholics,

the rest being purely nominal. The door is wide open to evangelistic effort.

The situation in Paraná itself is in many ways unique. The State is a young one, and still has its history in the future. It covers an area larger than Great Britain, and has a population of two-and-a-half million, growing at the rate of nearly 100,000 a year. Its economic contribution to the country as a whole is great, as Brazil depends almost entirely on coffee for its foreign exchange, and Paraná is rapidly becoming the leading coffee-producing state.

An examination of the whole of Paraná shows four main areas where Baptist churches have yet to be planted. The aim of our missionaries there will be to preach the Gospel in places which as yet are wholly unevangelized, and to help small groups of Christians which have so far lacked the leadership to organize themselves properly into churches. A great deal of travelling is envisaged, with constant revisitation of young churches.

Readers may like to find on a map the three centres which have been considered as headquarters of our new work—Cianorte in the north, Cascavel in the centre, and Pato Branco in the south. The first of these has finally been chosen.



West Indian woman stripping mace from nutmegs



(Photo: C. A. Couldridge)
Some of the candidates for baptism at the new Dendale Church, Léopoldville

Indians are Winning India

The steady spread of Christianity in the Balurghat area of West Bengal is following an interesting pattern.

It is taking place mainly among an aboriginal people called Santals. They live in villages and their language and customs are unlike those of the Bengalis.

Many of these folk are asking for Christian teaching. Their requests are mainly prompted by what they have seen of the lives of converts. Often the requests are made by relatives of people who have joined the Church.

When the requests can be answered, the initial response is not made by missionaries, but by Indian evangelists and pastors. After the converts have been baptized, the missionaries' task is to consolidate the building of the Church.

This procedure is in line with Carey's view that India must be won for Christianity by Indians.

The key man in the movement is Sonika Babu, the mission's evangelist. He is not a Santal, but a Mundar. There are five Mundar churches in the mission's area.

Sonika Babu—middle-aged, with a family growing into their teens—speaks Mundari, Santali and Bengali and he can understand English. He is a quiet, gentle and humble man, but very determined in the work to which he devotes his life.

The programme he has set himself is to win a village a year for Christ.

Would that more in Britain had a like zeal for the spread of the Gospel!

Fire at Upoto Threatens Sick Child

One day recently four small boys at Upoto lit a fire. As it was in the dry season, the grass, as dry as tinder, caught alight. Very soon the fire spread and took hold of two classrooms which were quickly gutted.

The missionaries and others had to fight the fire for over an hour to prevent it reaching the small isolation house where there was a child with chicken-pox, and the next village.

Healing and Education Show what United

Two of the leading missionary institutions in Belgian Congo are at Kimpese.

One of them is the *Institut Médical Évangélique* and this is a striking example of what can be accomplished by co-operation between missionary societies.

Associated in the enterprise are the Baptist Missionary Society, the American and Swedish Baptists, the Disciples of Christ and the Christian Missionary Alliance.

Director of the establishment is Dr. E. W. Price and he is assisted by another doctor, three nursing sisters, a business man, a minister and his wife as well as African helpers.

The establishment has four main blocks — for medical, surgical, maternity and orthopaedic cases. It has an operating theatre, outpatients' department, laboratory and X-ray plant. It also has its own electricity and water supplies. There are classrooms and entire villages for students and workers.

And, of course, there is a church. This, before long, will become a women's centre. A better church is to be built.

All the buildings are laid out attractively and the busy scene in the grounds is picturesque.

Each patient has a relative or friend to look after him or her. These helpers live in the grounds.

Asian Churches Meet in I

There was a most important meeting of Asian Church Leaders in Indonesia from 18th to 27th March. Its purpose was to consider the common evangelistic task of the churches in East Asia.

It opened with a "Kirchentag" (Church Day) in the Sports Stadium, Siantar, Sumatra, in which all the Protestant churches along the east coast of Sumatra took part.

Among those from the West who attended the Conference were Rev.

Education Centres Action Can Do

They prepare the meals for the patients.

Seventy African young men are being trained as nurses. They are all Christians and have been hand-picked from Congo mission stations. They have a five-year course of study and the standard is high. All their studies are in French—a new language to most of them.

During the five years these young men are at Kimpese, the missionary staff takes pains to make sure that they learn the meaning of Christian character and Christian service.

The hospital is specializing in the treatment of the after-effects of polio. In the grounds, many children are to be seen on crutches and in splints, but learning to walk again. Dr. Price is doing this work without the aid of a physiotherapist or an orthopaedic-trained nurse.

The second big missionary enterprise in Kimpese is an educational centre which is also a co-operative concern.

It consists of a kindergarten, primary, secondary and technical schools, a college for the training of teachers and a theological college. Altogether, there are nearly a thousand students.

Also within the community is a women's centre where the wives of future teachers and pastors are educated.

Leaders Indonesia

Frank Short of Edinburgh House and Dr. Visser 't Hooft, Dr. Leslie E. Cooke, and Dr. Robert S. Bilheimer, representing the World Council of Churches.

Prior to these meetings was a conference on "Problems of Rapid Social Change in the Countries of South-east Asia" at the Nommensen University, Pematang Siantar, Sumatra. This was organized by the National Council of Churches of Indonesia in conjunction with the World Council of Churches.



(Photo: C. A. Couldridge)
The crowd dispersing after the first service at the new Dendale Church, Léopoldville

School gets a Beautiful New Chapel

The Baptist Girls' School at Colombo, Ceylon, now has a beautiful chapel.

Work has just been completed on a small two-storey building. The lower room will be used for classes and the upper room is the chapel.

A gift and a five-year loan from the B.M.S. have made the chapel possible.

The walls and all the woodwork in the chapel are grey. The paintwork is black and the polished floor is white. Draped curtains are royal blue.

A cross stands against a plain window through which may be seen the sky and flowering trees.

There is no room for chairs. So, sitting has to be done on the floor.

The chapel, away from all the noise of the school, was dedicated by the Rev. S. J. de Weerasinghe. The Church of Ceylon vicar of the parish in which the school stands and an American Methodist visiting the school took part in the service.

Worship in the chapel is conducted in Sinhalese. English has

recently dropped to second language in the school. This year, examinations are being taken in both English and Sinhalese for the last time. In future years, they will be taken in Sinhalese only.

With a report of the new chapel came a list of the school's week-night activities. Here it is:

Monday: staff prayer meeting, Red Cross and netball; Tuesday: Brownies and literary association; Wednesday: Oriental dancing and junior netball; Thursday: hobbies' clubs and social service in the slums; Friday: choir practice.

Congo Pictures

The B.M.S. is greatly indebted to the Public Relations and Information Office for Belgian Congo and Ruanda-Urundi in Brussels for supplying free of charge excellent pictures for use in our publications. Most of our Congo pictures are from this source and are readily given with the greatest courtesy.

Events and Trends in Congo

By ELLEN M. CLOW

THE meeting of the Field Council in Léopoldville this year was an event of some importance. It came as a fitting climax to the visit of the General Foreign Secretary and the Field Secretary to all our stations; in the decisions taken during its meetings are to be found some new policies to meet today's trends in Angola and Belgian Congo.

Most important of these is the growing autonomy of the African church. This is seen in the decision of the Congo Protestant Council to provide for African Church representation at future C.P.C. meetings, and also in the proposed formation of Regional Church Councils (to these, missionaries may be invited).

Once more there is thrown into high relief our need of trained African pastors. This appears in a tragic light in view of the death of the Rev. Jacques Nzakimwena, whose loss is an almost staggering blow to the church in the Lower River. Of him it could be said that the radiance of his personality

witnessed to his faith in his Master. The great crowds who gathered at his funeral were a testimony to the love which his people bore him. It is hoped that one outcome of his service and death may be that candidates will be forthcoming to join those in training at the theological school at Kimpese.

State schools now offer so great a responsibility to Missions, into whose hands they give the teaching of religious knowledge, that our Society has appointed a missionary couple to have special charge of this work. But our whole educational policy must be closely related to the matter of the training of leaders in general and the training of the ministry in particular. The Field Council therefore recorded the necessity of our organizing at least the lower three years of secondary school education.

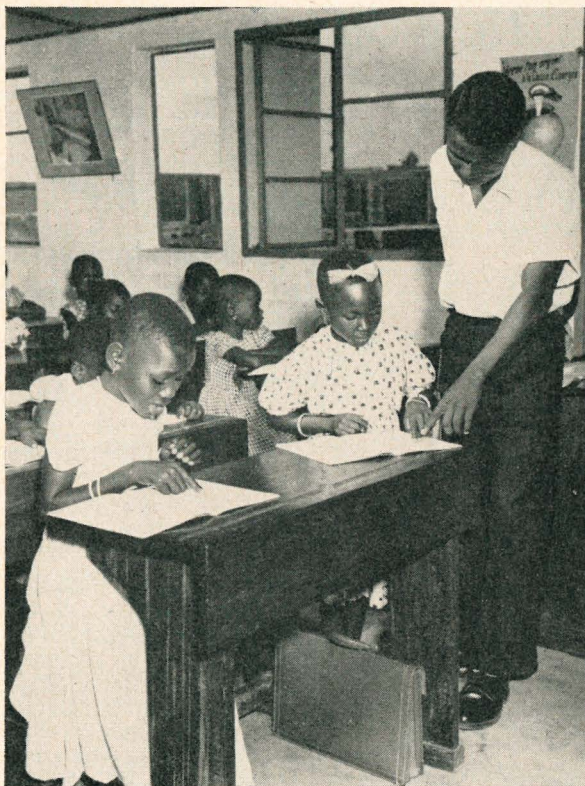
Parallel with this is the development of education for girls. It is no longer difficult in most areas to persuade them to come to school; on the contrary, there are often waiting lists now.

UNDER the heading of "Town and Country Planning", note is taken of shifts of population which make us reorientate our work. Not only is this seen in the ever-increasing numbers of inhabitants of Léopoldville and Stanleyville, but also in growing centres in bush and forest, and in big new military encampments.

Already churches are built or planned for some of these. The biggest is, of course, that at Dendale (of whose opening there was a description in the April number of the *Missionary Herald*). The smaller new churches going up from place to place, however, also give their quota of joy. "... On the large island down from Yakusu a beautiful new school chapel has been dedicated. This is the culmination of efforts over many years, and it was an occasion of great rejoicing for the local Christians."

Gifts for the church, too, are a source of joy and are also of a wide range. For instance, the San Salvador churches record the figure of £925. A poor woman brought £20, the fruit of four years' saving. "Don't bring my name into it," she said.

ONCE more our Society has co-operated to the limit of its ability in the Pastors' and Teachers' Institute (E.P.I.) at Kimpese. There the student body totalled 814, an increase on last year. Of these nineteen were in the theological school. On three Sundays each month ten teams have gone out from Kimpese, preaching in the surrounding villages.



Reading lesson in a new state lay-school, Léopoldville

In the United Missionary Hospital Training School (I.M.E.) we continue to play our part. Fifty-nine *infirmiers* and nine assistant midwives are being trained there. The obstetrical ward is now in use, and 186 cases have been received. Like most of the reports from the B.M.S. stations, this one pleads for more staff.

Increase in midwifery and gynaecology is a notable feature of this year's medical work throughout. In Angola the Portuguese Government regulation that all babies are to be born in hospital has meant that 100 per cent more in-patients were treated. With improving specific remedies for leprosy and tuberculosis, the doctor's responsibility for such patients is greater than ever; and in the case of the latter disease the work resists all attempts to limit its size from one end of the field to the other.

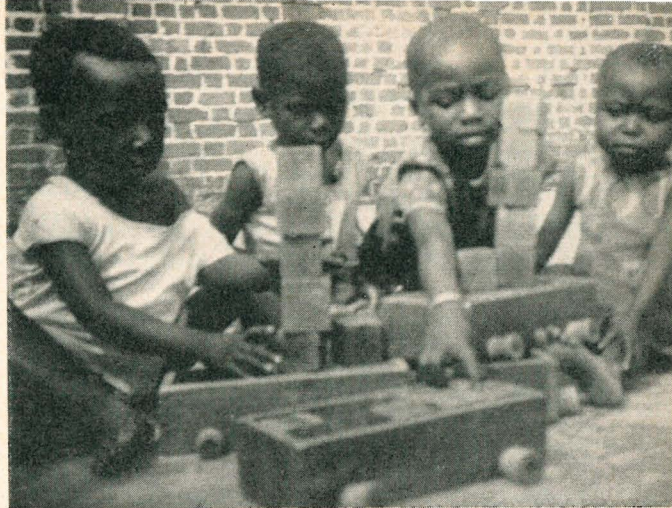
Nowhere is the staffing situation more precarious than at Ntondo, where the doctor's absence, caused by the ill-health of his wife, now leaves the hospital in charge of a junior nursing sister. There have been new ventures at Ntondo however: blood transfusions have been given with satisfactory results. Then, too, a step forward was taken by training young women to nurse. The four senior school girls who have combined this training with their general education are doing well. To a record number of in-patients was made known the gospel message, and some were converted and others reclaimed for Christ.

THE Church is certainly growing! There have been 3,441 baptisms this year—that is 301 more than in 1955. There are 116,265 men and women, boys and girls in inquirers' classes. The schools feed these classes, but there are also adult converts to be found in them.

The temptations which our fellow members meet in Africa are fierce; lapses from grace are more obvious than in this country. It is, too, a young Church still, and so each year has the sad story of those who have been removed from the church roll. We learn that drunkenness and polygamy are even on the increase in some areas.

And yet there are encouraging signs of maturity. We read of trained teachers in the Lower River now able to take full charge as heads of schools, of another area where leaders who suffered severe undeserved hardship have come through with their faith strengthened, and of church workers who continue to serve for much lower salaries than they could earn outside the Mission.

The trends in Africa continue to be towards increasingly large and new opportunities and demands, both in width and in depth. These,



Infants at play at Yakusu School

because our human resources are limited, drive us to be selective.

Let us thank God for many signs of the triumph of His grace, and let us ask Him to make us sensitive to His direction in our service for Him in Congo.



(Photo: C. A. Couldridge)

Pastor Nkomi Daniel conducts the first baptism at the Dendale Church, Léopoldville

On the Home Front

By J. B. MIDDLEBROOK

THE remarkable phenomenon of the nearness of the B.M.S. to the hearts of the churches has again been made manifest. The year 1956/57 has shown no sign of any weakening of the "tie that binds". True enough, quite a number of other related groups, such as the Mission to Lepers, the Schools for Missionaries' Children, Vellore and Ludhiana, once again received support, as did various other missionary societies, but B.M.S. was given a pre-eminence.

The Officers and General Committee of B.M.S. know themselves supported by the churches of the British Isles. They move in an atmosphere of trust and goodwill and the lead they give is followed without delay.

The Rev. William Davies, the Chairman of the Society 1956/57, suffered a "translation" during the year to the General Superintendency of the South Wales Area, but, with the full co-operation of the Baptist Union, fulfilled the heavy programme of his chairmanship duties till the Assembly. It was fitting that, with a Welshman in the chair, the July General Committee should be held in Swansea, where the Mayor became a subscriber, joining "The Great Succession", and where the churches, under the leadership of the Rev. E. J. Rees, excelled themselves in hospitality.

The Rt. Hon. Ernest Brown continued into his eleventh year as Honorary Treasurer his assiduous attention to the Society's income and expenditure, also giving much time to most acceptable advocacy in the country. The Society's committee life, with Mr. A. L. Turner as Recorder, has further proliferated and sub-committees for special purposes demanded attendance and attention.

IT has again been the concern of the General Committee to seek to develop the prayer life of the churches. The noon tryst at the Mission House has been kept throughout the year and the Prayer Calendar had good sales at home and abroad.

In addition to the usual quarterly *Call to Prayer*, the *Prayer Partners* scheme and the prayer notes in the *Missionary Herald*, the Society united again with the Baptist Union of Great Britain and Ireland in calling the churches to a special Prayer Week, 3rd-10th March. This date was chosen in that 10th March was Home Work Fund Sunday and 31st March the end of the Society's financial year.

Preparations for the week 3rd-10th March included a prayer card drawn up by the Rev. V. C. Evans of Canterbury, articles in the *Baptist Times*

and a letter from the L.B.M.U. and L.B.A. to the Metropolis, and one of its features was a united headquarters' staff prayer meeting at Gloucester Place. Thus in signal fashion the fundamental unity of B.U. and B.M.S. within the same community and a shared appreciation of common objectives was significantly demonstrated.

The General Committee was also the centre of a wide network of activities. The field sub-committees being the province of the General Foreign Secretary, here one might mention the General Purposes Sub-Committee (Chairman, Rev. William Davies), the Finance Sub-Committee (Chairman, Mr. A. Leslie Simpkin) and the Home Organization Sub-Committee (Chairman, Rev. P. H. Crunden) and their many sub-committees.

A GROWING programme of missionary deputation was fulfilled, though not without difficulty owing to the smaller number of missionaries on furlough and available. The Annual Conference and Retreat for Deputation Missionaries was held at High Leigh, 28th-31st January, under the chairmanship of the Rev. William Davies. The speakers included missionaries and headquarters' secretaries and also the Rev. H. V. Larcombe and the Rev. W. C. Smallman. The Retreat was led by the Rev. E. W. Price Evans.

Houses for furlough missionaries were added to during the year and a project for a home for retired missionaries was embarked upon.

At Headquarters, in more commodious and convenient premises following the acquisition of 97 Gloucester Place and the alterations made, the secretarial and clerical staffs have had a busy year. Miss K. M. Hasler, in her new post as Hostess, Miss Grace Stageman on the medical side, Miss May Carbery in her second year as Women's Secretary, the Rev. A. A. Wilson on the organizational side, the Rev. George Metcalfe and the Rev. Edward Holmes in the Visual Education Department all acted as channels to the churches in respect of information and news, photographs, films and exhibitions. It is anticipated that the new exhibition, "None other Name", will be on the road this autumn.

The Widows and Orphans and Retired Missionaries Appeal at the first communion service of the year celebrated its centenary, the letter of appeal coming from the pen of the Rev. William Davies.

At the 1957 Assembly, the Rev. T. F. Valentine

(continued on page 30)

Baptist Guiders Hold Training Week-End at Haywards Heath

Nearly all Baptist Rangers, Guides and Brownies are linked to the Baptist Missionary Society Guide Auxiliary. In December 1954 the first Training Week-end was held at "Foxlease"—the South of England Training Centre, and so successful was the venture that a further week-end was organized for the 18th–20th January, 1957.

About fifty Guiders were privileged to attend and share in a time of rich fellowship and fun. Owing to the fact that "Foxlease" is at present housing Hungarian refugees the Conference was held at "Elfinward", Haywards Heath, a conference centre owned by our Anglican friends. It is situated in a lovely part of Sussex, although we did not have time to explore as we should have liked.

The training sessions were in the capable hands of Miss Newnham and Miss Burtenshaw, H. Q. trainers; Rev. E. J. Webb, President of the Baptist Scout Guild; and Miss Elsie Hope, B.Sc., a Guider missionary from Patna, India. Two ex-missionary Guiders who assist and encourage the Auxiliary were also present—Dr. Grace Newell, President, and Miss Ellen Wigner, Vice-President, as also was the Rev. J. B. Middlebrook.

After evening dinner on Friday we met for a welcome meeting and camp fire. The Guiders were grouped in five different patrols, each bearing the name of a well-known pioneer missionary—Knibb, Carey, Bentley, Grenfell and Richard.

The training sessions were planned under such helpful headings as: "The Spirit of our Movement", "Marching and Ceremonial", "Woodcraft", "Guiding in India", etc., etc. It is impossible to give details of every session, but one thing can be mentioned: each Guider left conscious of her great responsibility to God, to the local church, to the Guide Movement, and chiefly to the youngsters in her care.

Mr. Middlebrook in his address at the morning service read the story of the boy Samuel. He gave a word picture of the youngster at work in the Temple and of the restless night he had when God called. Samuel went first to the older generation in the person of Eli. Three times Eli failed before he redeemed himself; and like responsibility rests on our shoulders as leaders of young people.

C.C.

Baptist Witness Grows Rapidly

The Baptist witness is growing in Hong Kong and Macao where three million Chinese people live on the border of Communist China. Since 1949, Baptist church membership has increased from 4,000 to 9,000. Sterling Road Church, for example, has grown from 900 members to more than 2,500, the largest non-Catholic congregation in Hong Kong.

Three middle schools have trebled in enrolment, and have or soon will have adequate buildings. In Macao, a primary school has been organized. The seminary has been established and will soon move to its new location.

The Baptist Press has its own property and serves a growing number of Chinese churches and institutions all across South-east

Asia. The Baptist Clinic is in operation, and plans are being made to enlarge it to hospital status. The Baptist College opened this fall with 150 freshmen enrolled.

Baptist Women in South India

Four hundred delegates, missionaries and visitors gathered for the annual Telugu Baptist Women's Convention at Kavali, South India.

Miss V. S. Prabhavati, headmistress of the Girls' Training School, Ongole, presided. The Nellore women presented a play. The theme of the Convention was: "Behold, how good and how pleasant it is for brethren to dwell together in unity" (Psalm 133:1).

American Women Help New College

The Japan International Christian University Foundation, Inc., announces that it has received a \$50,000 grant from the Women's American Baptist Foreign Missionary Society. The gift will be used to build a women's dormitory on the campus of the International Christian University near Tokyo. It will be the third student dormitory for girls at the university.

In making their gift, the American Baptist women noted that of the university's 650 students, 239 are women.

Baptisms in Shantung

According to a recent report, the Baptist Church in Shantung is thriving.

The Szushi Church regularly holds a baptismal service every August. Last year thirty-eight were baptized.

Within the same county there is a village church in Nanpetung where forty-one were baptized in a recent baptismal service.

Baptist Church in Nanking

Although hitherto no Baptist missionary society has been at work in Nanking, Baptists from other parts of China have now organized a church there.

Last year there were ten inquirers, of whom five have been baptized.

Pilgrim's Progress

A report from Shanghai states that John Bunyan's *The Pilgrim's Progress* has been printed in Shanghai to be used as a government sponsored text book in classical English.

Tape Recordings

Japan Church World Service has decided to replace its current reading service for the blind with a library of tape recordings which can be loaned to schools and institutions.

Our New Young People's Secretary

THE new Young People's Secretary began his duties at the time of the Assembly. He is Rev. A. Stuart Arnold, B.A., B.D., until recently minister of the Park Road Church, Rushden, Northamptonshire.

Originally a member of the Queens Road Church, Coventry, he received his ministerial training at Rawdon College. After a brief pastorate at Waterbeach and Landbeach, he went in 1945 to Hucknall, Nottinghamshire.

Very soon his qualities for leadership and administration were recognized. He was elected Youth Secretary for the East Midland Association and became a member of the Committees of the Young People's Departments of the Baptist Union and the Free Church Federal Council. For three years he served on the Hucknall Urban District Council.

It was in 1950 that he accepted the invitation to become minister of the Park Road Church, Rushden, where for seven years he has exercised much influence as preacher, pastor, and leader. Deeply concerned with the problem of preaching the Gospel to those outside the churches, he has taken a leading part in evangelistic efforts in

Northamptonshire, particularly in connection with the Billy Graham campaigns. He was for a time Chairman of the Evangelistic Committee of the Northamptonshire Association and President of the Northampton and District Christian Endeavour Federation.



Rev. A. Stuart Arnold

HIS work in the pastorate has been marked by a keen interest in youth work. At Hucknall and at Rushden there have been noticeable increases in the numbers of young people attending the services and the meetings of youth organizations. Many of them have come forward to serve as lay preachers.

It will not be easy to enter successfully into the succession of A. A. Wilson, Godfrey Robinson, and Theo. Valentine, but Mr. Arnold's friends, knowing something of his qualities, have confidence in him and high hopes. After all, was not his first responsibility as a church member in Queens Road, Coventry, twenty-one years ago to succeed

Miss Irene Morris as secretary to the Church Missionary Council? Ever since he has been a loyal supporter of the B.M.S., expressing his concern for its work in service to local auxiliaries.

On the Home Front *(continued from page 28)*

fulfilled his five years of service as Young People's Secretary and he left to his successor, the Rev. A. Stuart Arnold of Rushden, an adaptable and progressive policy for youth, an organization with many growing points and a variety of relationships with much promise. Editorial service, both for B.M.S. and the Carey Kingsgate Press, was efficiently fulfilled by the Rev. A. S. Clement.

CONTACTS with Scotland and Wales were frequent and close through the agency in Scotland especially of the Rev. J. D. Jamieson, who gave notice of retirement after fourteen years' service, and through the leadership in Wales of the Welsh Sub-Committee and the Rev. W. T. Lloyd Williams and Miss Margaret E. Williams.

Relationships with Edinburgh House and other missionary societies were extended during the year.

At the time of writing this report it was impossible to announce the financial results of the year, but the signs as reported by the Society's Accountant, Mr. J. H. Ewing, were good. The Congo Land Sale money was available as to £20,000 as a "cushion". But throughout the year there were good prospects of a further increase in income, though total legacies were not so large.

Additional appeals were well received, the joint appeal of the Baptist Commonwealth and Colonial Society and the B.M.S. for £1,500 for Sierra Leone amounted to date to over £1,000, though the £500 joint appeal of the B.U. and B.M.S. for the Birmingham Friendship Housing Association fell short of the amount required.

The Candidates' Campaign proved a stimulus to money-raising as well as to reinforcements.

And so ended the 165th year of William Carey's Society, much blessed, vigorous and flexible, continuing "instant in prayer" (Romans 12:12), and confident in the promises of God.

Fellowship in Prayer

Based on the Prayer Calendar

6-11 May: Pray for BARISAL, the centre of a rice-growing district in East Pakistan. There are sixty churches in the area, with 3,600 members, and high schools for girls and boys in the town itself. Pray too for Shanti Kutir, a local centre in the district for church, evangelistic and women's work.

13-18 May: CHITTAGONG is the chief seaport for East Pakistan. You are asked to remember the church and evangelistic work here. At CHANDRAGHONA is the only B.M.S. hospital in East Pakistan. Pray for the work here, in the General Hospital and at the Leper Settlement, and among nurses in the Training School. Pray too for church and evangelistic work in the district.

20-25 May: PAKISTAN BAPTIST UNION. You are asked this week to pray for the Pakistan Baptist Union, now responsible for the work in East Pakistan, with headquarters at Dacca. Remember its officers, missionaries, evangelists and teachers. Continue to pray for the work amongst the tribes-people of the Chittagong Hill Tracts, centred at RANGAMATI.

27 May-1 June: Your prayers are requested this week for our work at other stations in East Pakistan. In JESSORE there is no resident missionary, but Pakistani workers carry on evangelistic work. KHULNA is the centre where our agricultural missionary, Mr. D. J. Stockley, is stationed, church work being in the hands of Pakistani pastors and evangelists. At DINAJPUR, the first B.M.S. station, missionaries are engaged in church, evangelistic, educational and women's work. At RANGPUR, church and evangelistic work is carried on, mainly amongst tribal people.

Your prayers are requested on Sundays throughout May for new Christians in China, that they may grow in the Faith, for retired China missionaries, for the total Protestant Church in China, numbering 700,000 out of a population of 600 millions, and for the 3,000,000 members of the Roman Catholic Church in China.

ACKNOWLEDGEMENTS

(To 12th March 1957)

Donations

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: Anon., 10s.; Oswald, Glasgow, £25; From a Seeker, £10; Anon., £4; K. L. Lampsey, £2; In memory of Kathleen Mary Cheshire, £1; "Thank-you", £1; V. S. Hitchin, £1 5s.; Anon., £11 15s.; Anon., 10s.

Medical Fund: A well-wisher at Pevensey Bay for work among Leper Children, £1; "Thank-You", £1; Anon., London, N.16, "Work amongst lepers, £1.

Sierra Leone: Anon., 5s.; A Baptist Church Member, £1; Anon., £1.

Legacies

		£	s.	d.
<i>February</i>				
14	John Rees	100	0	0
25	Henry Davies James	247	16	10
	Miss A. Bennett per Broadmead Baptist Church, Bristol ..	200	0	0
27	Miss C. M. M. Kelley (Women's Work in India £250. Work in Congo £250)	500	0	0
28	Miss Sarah Mary Gillman ..	10	0	0
<i>March</i>				
1	Miss D. Goddard	400	0	0
4	Mrs. W. B. Owen	18	16	6

MISSIONARY RECORD

Arrivals

17th February. Mrs. R. L. Morgan, from Baraut.
23rd February. Miss D. J. Blackmore, from Bolobo and Miss F. Vorsteveld, from Pimu, for Holland.

Marriage

15th February. At Dennyloanhead, Stirlingshire, Dr. James Roughead Taylor to Miss Mary McCowan Miller, missionaries-designate for Congo.

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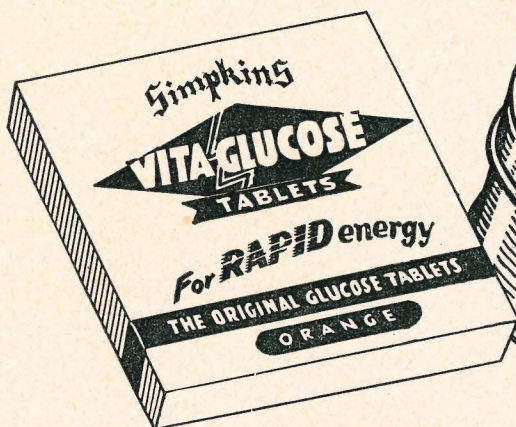


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JUNE 1957

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Missionary Herald

OF THE BAPTIST MISSIONARY SOCIETY



Missionaries (Mrs. Madge and Mrs. Carter) passing through a Lushai village

(Photo E. G. T. Madge)

Amazing Change in African Tribe

By W. D. GRENFELL

WRITING in the *Missionary Herald* thirty years ago, the Rev. Edward Holmes said, "With what knowledge I have of Congo tribes, I have not found a people so mercenary as the Zombos whose every action is influenced by hope of personal gain, and whose greed absorbs the mind to the exclusion of all else. The Zombos have acquisitiveness abnormally developed and this faculty breeds utter selfishness."

The Station Report for that year rejoices in having enrolled just over one hundred inquirers. The struggle against the power of the witch-doctor and the firm grip of tribal customs on the people was intense but, there was no doubt about it, the tide was at last beginning to turn.

Later on there were several other indications that convinced those on the spot of this change. In 1924 the "church of the forty thousand stones" was built, all carried on the heads of the people, whose collective journey was equal to a trip five times round the world. 1931 saw the mass burning by the Zombos of their cherished fetishes, though this did not mean a mass turning to Christianity.

The Jubilee meetings in 1949 were attended by huge crowds, and there was great enthusiasm throughout the area. In that year, the amazing total of 577 men and women were baptized.



Rev. W. D. and Mrs. Grenfell

ALTERNATING between these thrilling highlights in the history of the work among the Zombos, were periods when the opposing powers made extra efforts to regain the grip they were losing. It is an interesting study observing the change of tactics the opposition have employed—from violent opposition to a pathetic pleading for compromise.

Indeed, in the struggle to bring the Zombo to Christ the fight is no longer against the witch-doctor or the power of the tribe, but against indifference. Too many people are holding on to the old things just to be "on the safe side" and at the same time, trusting in an "All-forgiving God".

Since 1949 the Quibocolo Church has grown rapidly, and over 4,000 people have been added to the membership by baptism. Most people know that we do not baptize immediately on confession of faith and because most of our converts are from the heathen community there is a waiting period between conversion and joining the inquirers' class. There are two examinations prior to baptism, the first after the candidate has been in the class at least a full year.

In dealing with people without a Christian background the teaching given in the inquirers' class is, of necessity, very simple, but some things are stressed that even those without education can understand, namely, that Christianity is a way of life and has to be lived, that one's experience of Jesus has to be shared if it is to be kept and enjoyed, and to this end some teaching is given on Christian giving.

It is worthy of note that these people whose "every action is influenced by hope of personal gain" are concerned that there are still so many people without a saving knowledge of Christ, and to help the work on gave "out of their poverty" no less than £700 in the first seven months of 1956.

YOU may be wondering if we succeed in holding the larger part of this large number of people we baptize and admit to our church fellowship. Our church is discipline-minded; it has to be in a heathen land. Since 1949 the number of people who came under church discipline was 470, and of these members we received back into fellowship no less than 254, which means a total loss of only 216 men and women. This would be remarkable if our church were a British one, but for an African church it is truly amazing.

Muharram

By J. O. WILDE

IT was nearly midnight, and still very hot. We were listening to the sound of drums that had been rumbling in the distance for an hour or more, periodically swelling and dying. But the sound now began to grow more distinct and we knew that the procession—whatever kind it might be—would be passing our house very soon.

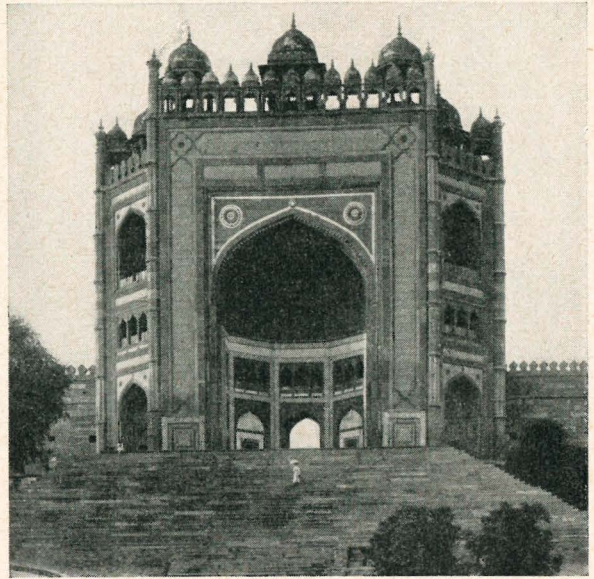
In the midst of the noise of the drums and of a crowd of people on the move came the sound of intermittent cries, like a well-drilled “huzza”. Soon the procession was right outside the house, but instead of moving on it spread all across the road there as though it had some special purpose in stopping. The din of beating drums and human voices was now so great that it was difficult to converse in ordinary tones.

We went to the window through which came the glare of paraffin pressure lamps swinging on poles and blazing smoky wood torches which some of the processionists were swinging in circles. The procession had now formed itself into a rough circle round which stood flag bearers each holding a long bamboo with a streaming pennant of sombre black, or green, or red, all bearing the crescent and star of Islam. Here and there models of what looked like Muslim mosques, made of coloured paper and designed to be carried on the shoulders of the procession, were set down and looked fantastic and fragile creations in the shifting lamp-light.

IMMEDIATELY beneath the window was a young man beating furiously on a drum made from a large steel grease barrel with a skin stretched over the open end. With him were other young men beating similar home-made drums, all of them throwing their whole strength into their playing. The rhythm of their beating would suddenly change from fast to slow, then again, bit by bit, the tempo would increase until the drummers were tensed in every muscle and their faces contorted with the effort to keep up the pounding rhythm.

But the centre of this spectacle was the most interesting, for inside the circle of people some young men were seriously engaged in a mock bout with staves. Not ordinary ones, but staves covered with silver paper that gleamed in the lamp-light.

As these young men moved around, whirling and striking in their mock duels, they called out and made that cry we had heard among the drumming. After a few minutes they retired from the ring and their places were taken by others with staves who went through the same performances with the same



The Gateway to the Mosque at Fatepur

cry. So they went on the whole night through the streets of Dacca.

WHAT was their procession all about? Why the duelling, and for whom were they calling? I suddenly remembered; this was Muharram!

But to understand what Muharram means you have to go back nearly 1,300 years to the time when the religion of Mohammed was still very new in the world. When Mohammed died he did not appoint anyone to succeed him as leader of the Muslims with the result that for many years there were quarrels and intrigues between his followers as one after another tried to gain the leadership. Some thought that the leader should be chosen for his personal qualities, but others thought that the leadership of the religion of Mohammed should be reserved for the members of Mohammed's family only. This quarrel led to bloodshed, but neither party had a leader good enough to unite the Muslims.

While this strife was going on a certain young man named Husain, who was a grandson of Mohammed, and, according to some, should have been “Khalifa” or Ruler, was asked to lead a rebellion against the ruling Khalifa who was a worthless and bad man. But Husain, not being greedy for power, was unmoved by this request at first. Even the fact that his own father and brother had been murdered by the ruling clique did not excite him to take his revenge on them.



A purdah cart. Such carts are used in Pakistan by women so that they can travel unseen by men

HE was, however, eventually persuaded to go to a city in Persia, named Kufa, where it was told him that a large army was awaiting him to lead them against the unworthy Khalifa. But while he and his family and a few friends were making the long journey across the Arabian desert, the ruling Khalifa had rooted out the rebels of Kufa and despatched a large army to intercept Husain.

When he approached the city he found himself cut off from it, and from the river upon which he depended for water supplies. The grim choice was to surrender or die either in battle or of thirst.

Husain and his brave company dug trenches around their little encampment on the plain of Karbala, and in the fight that followed one by one all Husain's companions were killed by the enemy archers, until only Husain was left. Alone, he courageously threw himself into the middle of the enemy soldiers who, because he was the grandson of Mohammed, were afraid to kill him.

But when they were taunted by their leader for their cowardice, they slew Husain with great savagery. So died a brave and noble leader in a blaze of glory.

FROM that time Karbala has been a sacred place to those Muslims who believe that the leadership of their religion should be with the family of Mohammed only. This sect has a special name; they are called Shiahs.

Every year in the month of Muharram, when the battle of Karbala was fought, they observe a time of mourning for Husain and his family. So the drums

and flags were the symbols of war, the mock fighting with silver staves represented Husain's heroic fight to death, and the models in coloured paper his sacred tomb at Karbala. And that poignant cry, "Husain! Husain! Noble Husain!" was the expression of the hero-worship of Muslim youth of thirteen centuries.

For strangely enough there seems to be more in the character of the young Husain to evoke this kind of devotion than in Mohammed himself, so no wonder some Shiahs seem to relegate the Prophet to a second place in their affections!

I TURNED from this strange pageant remembering the words of Isaac Watts' most famous hymn as he originally wrote them:

"When I survey the wondrous cross,
Where the young Prince of Glory died . . ."

We have a young Prince and Leader whose story should move us far more than that of Husain moves his young devotees. Does it?

Will you pray for the missionaries in East Pakistan who are living and working among such young people as we saw that night. They are trying to capture all that devotion and loyalty of young people there for the Lord Jesus Christ, a hero who is greater and nobler than theirs. For the tragedy of Karbala they are trying to proclaim the victory of Calvary.

Fellowship in Prayer

On the first Sunday in June we are asked to remember outstanding Chinese Protestant Evangelists who have known long terms of imprisonment, and their fellow-members and families. On Whit Sunday our thoughts are directed particularly towards the unity of the Church, and we are asked to pray that contacts with the Church in China may be increased and misunderstandings eliminated, through the operation of the Holy Spirit.

On the remaining Sundays in June, pray that the Chinese Church and churches throughout the world may be faithful in mutual intercessions, rejoicing in the fellowship of prayer, and pray for the Chinese Press and for those who read its reports of the Church's activities.

Christian Work Grows in 120 New Villages

Christian work is going on in 120 of the new villages of Malaya.

These settlements, mainly of Chinese people, vary in population from a few hundreds to 15,000. They have been established in a Government attempt to move 500,000 folk away from contact with the Communist forces. One of the first difficulties which Christian workers have to overcome in the new areas is the strong suspicion that they are Government agents.

The work, carried on by Asiatic and European missionaries, includes the establishment of clinics, schools, literacy classes, youth activities, the spread of Christian literature and preaching.

Results are encouraging. Churches, simple in style, are going up. The number of baptisms is increasing.

A committee of the Malayan Christian Council keeps the whole enterprise in review. It seeks to prevent overlapping by the different communions and to avoid friction between them. It makes representations to the Government when necessary and promotes co-operative activity.

One piece of co-operative activity is the provision of audio-visual aids to evangelism and teaching. There are now two mobile cinemas. A library of films is growing.

At present, the mobile cinemas are mainly used in the new villages. The films bring to life the Christian message which is strange to most of the people. But follow-up work has been found necessary. In this, film-strips have been used with good results for small groups which have become interested.

Later this year, the Rev. W. S. Upchurch, formerly a B.M.S. missionary in China, will take over the audio-visual work. He will have charge of the equipment and train Christian workers to use it efficiently. And he will engage in field work.

Literature is important in the evangelizing of the villages.

Some young people's books in Chinese were sent to one large village. Some of them fell into the hands of a new convert, a barber. He put them in his small shop for his customers to read. Since then, he has been supplied with more reading matter.

Charms Set Teenagers a Problem

Young Christians in Congo have their problems which can be quite as difficult for them as those which face teenagers in British churches.

One of the Congo problems relates to the wearing of charms. Here is an example.

A youth, a student in a teacher training school, is a Christian, but his family is still heathen.

His missionary teacher noticed that he turned up at his class wearing charms round his wrists.

He had been ill and his father had sent him to a herb specialist. The medicines brewed by Congo herbalists from leaves and roots are often good, but their treatment also includes a lot of mumbo-jumbo designed to counter evil spirits.

In this case the herbalist prescribed the charms as well as medicine. The boy's father, having paid the herbalist's fee, wanted the lad to have the full treatment.

Young Christians are taught to respect their parents and to disbelieve in evil spirits.

Upoto Boy Seriously Hurt

Climbing high coconut palms can be very dangerous indeed. A short time ago one of the boys at Upoto fell from a high palm and struck his head on the ground. A large flap of his scalp was torn back, leaving the bone bare.

Fortunately the nurses cleaned him up and stitched his scalp back again. With the help of bandages and penicillin he was back at school again within a few weeks.

New Congo Station

In view of the rapid growth of the city and the many problems peculiar to city life, it has been agreed that B.M.S. Stanleyville be regarded as a separate station and no longer as a sub-station of Yakusu, which serves an essentially rural area.



South Lodge, Manor Road, Worthing. This house is soon to be opened as a home for retired missionaries. A number of donations have already been received to meet the cost of purchase which was £6,000 (including furniture, etc.)

Teaching Adults to Read

By LILY QUY

THE Hospital at Berhampur was one centre used in our adult literacy work. Training and inspirational classes were held each day for the nurses and Biblewomen.

A survey of the patients revealed that nearly fifty per cent of them could read, and of those who could not many had once learned a few letters at school but had forgotten them.

One young woman had been taught to read by her husband. She had been in hospital for several months suffering from what was feared to be an incurable disease. The doctors thought that she could not live much longer. No one knew that she could read, and I was given permission to try to interest her in reading as it might take her mind off her pain and weakness.

Her eyes lit up when she saw the book. After a moment or two, when she realized that she could recognize the letters, she took up the book and went on reading.



A Biblewoman from Berhampur with village women and children

A few weeks later I was in Berhampur again and asked rather fearfully what had happened to her. To my great delight, I was told that she was still there and remarkably better. To everyone's amazement and joy it seemed as if she was going to make a complete recovery.

THE method I adopted in teaching the patients to read was as follows. I gave each illiterate person a pretty card with her name on it. Many were encouraged to start to read or to relearn the letters they had forgotten.

Patients who could read, and their relatives, the nurses and the Biblewomen, too, were recruited to teach the new learners. Charts and posters were put up on all the verandas and in the wards. It was most rewarding to see eager groups of women crowding round these charts and learning from their fellow-patients.

The Biblewomen and I had little groups where literacy songs were sung and stories told; and the ease with which letters could be learnt was demonstrated.

The out-patients were not forgotten. For them two new book-display boards were made. Their rooms, too, were adorned with posters and reading charts.

The sale of books went up by several hundred per cent! In-patients, also, who could read crowded round me to buy books whenever I entered a ward. There were wonderful opportunities for personal words of comfort and advice as we saw the need and offered books on health and spiritual teaching.

THE nurses entered readily into the spirit of the campaign and gave up their precious spare time to make puppets, write name cards, and practice plays. During the first week they entertained patients and visitors with a drama entitled: *Our Enemy the Fly*. In this, a "fly" was brought in as a prisoner to be accused by several of his victims. He was convicted and finally executed by a battery of "Flit-guns". Literacy songs and a short address completed a highly entertaining and instructive evening.

The next week another entertainment was staged. This included songs, a puppet show (with script and puppets produced by the nurses), a literacy play and a repeat performance of "The Fly".

A library was established in the hospital. It proved to be very popular and contributed to the

Pulpit Arrives after People

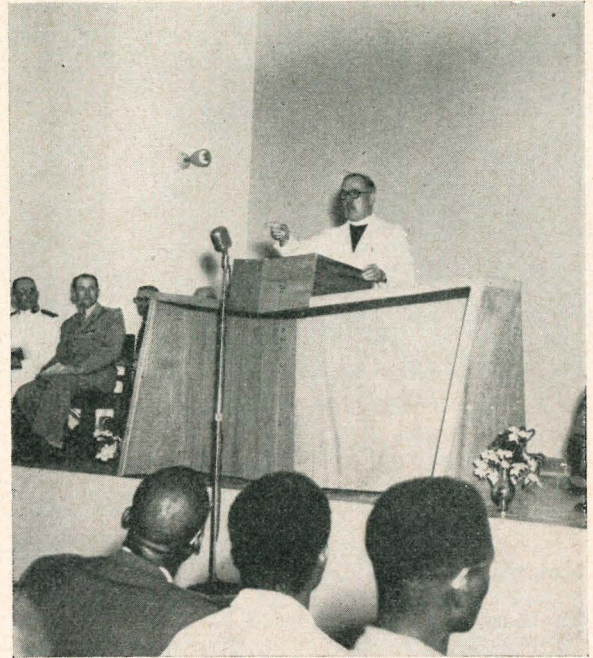
HALF an hour before the Dedication Service was due to begin in the new Dendale church at Léopoldville, it was by no means certain that the pulpit would be in place.

The cost of building and furnishing is so high in Léopoldville that the church had been unable to accept any of the estimates for making a communion table and pulpit. However, three days before the opening ceremony, one of the missionaries suggested that they should buy some wood and attempt to make the pulpit on the station. The architect's design, although intricate, was very attractive, and they decided to follow it. There are no skilled workmen on the station, but an African carpenter who had previously made furniture for the mission agreed to come and help.

The time arranged for the opening was three-thirty on Saturday, 19th January. In the morning, the pulpit was still unfinished, and there was plenty of other work to be done. At three o'clock, one African helper was driving in the last nails, while another polished the wood. At that crucial point, the missionary staff had to leave as the church is about six miles away from the station. They found the church already packed with Africans, and mothers and babies sitting on seats outside—two loudspeakers had been fitted to enable them to hear and take part.

At three-thirty the pulpit had not arrived—but neither had the local District Commissioner who had been invited to represent the Provincial Governor. Five minutes later a lorry came swaying towards the church bearing the precious pulpit. Willing hands carried it triumphantly into the church and set it in place. Only a few minutes after, the District Commissioner arrived. Surprisingly, he had mistaken the time of the ceremony for four o'clock, but the mission staff felt very grateful for the extra half hour!

ON Sundays the church is packed, and many mothers sit outside with their babies. There is no organ yet, but one of the church members



Rev. R. V. de C. Thompson preaching from the new pulpit

leads the singing with his accordion and another helps by beating time.

The church is only part of a project for the suburb of Dendale. The B.M.S. staff hope that eventually there will be two houses, one for the African Pastor and the other for the leader of the Youth work, and a large building for the Youth Centre; this will also be available for men's and women's meetings. There are to be smaller rooms leading from the main hall—a reading room, a library, a book room, and others. Later, they hope to be able to sell soft drinks. This should help to counter the attraction of other meeting-places where alcoholic drinks are sold, and make the Centre a place where the men and women can get together and talk in a pleasant atmosphere.

Teaching Adults to Read *(continued from page 38)*

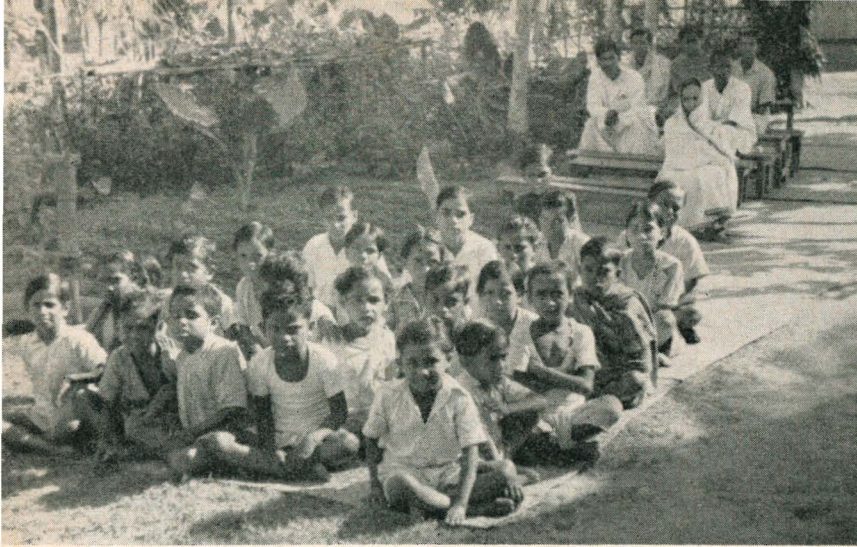
recovery of the patients. Indeed, I was told that one patient who was slightly mental and a little troublesome quietened down considerably when she was supplied with books to read.

VISITS with the Biblewomen to a near-by village resulted in a literacy class being started there. Another was started at Gopalpur for the

fishing community of that place. Both these classes were conducted in the Telugu language. The work progressed well.

Three meetings were held in the Berhampur Church when the literacy work of the Utkal Christian Council was explained and described. These meetings resulted in a quickened interest, several donations being made for the work.

This time in Berhampur was one of the most rewarding pieces of literacy work I have done.



Children of the Shanti Kutir School, Pakistan

Senior Maternity is a You

The mission hospital at Pimu, Belgian Congo, has a new maternity block.

It has bright cream outside walls. Inside, the walls, beds, cots and tables are white. Flowers from the mission garden and shrubs from the nearby forest decorate the centre table.

This cheerful and efficient building has replaced one which was old, dark and too small. Everybody on the mission station is proud of it. And nobody is prouder than the nurse in charge.

His name—yes, "his name" is correct—is Motundu Samuel and he is a remarkable man. Women who use the hospital have complete confidence in him. The missionary staff say the maternity block could not have a better senior nurse.

Motundu went to the mission school at Pimu. Then he entered the hospital for nursing training. In 1950, however, the Pimu hospital had to be closed temporarily. So, Motundu and some other student nurses went to a big state hospital at Coquilhatville, 300 miles away, to work and finish their training. There he gained his certificate as an assistant nurse.

Two years later, when the Pimu hospital had been reopened, Motundu and his friend Monene asked if they could return to the mission to work. Their request was granted—with gratitude to them.

Leaving the state hospital to serve the mission meant that they

Novel Menu at Church Supper

Housewives are often at a loss to know what to get for supper. Here is an idea. The menu could be:

Brazilian Frijoles and Beans
Fruit Kebabs
Campinas Crackers
Coffee
Nuts.

This, indeed, was the menu for a "Brazilian Supper" arranged recently by the C.E. Society of one of the churches in Pontypridd, South Wales. Needless to say, it was greatly enjoyed.

After supper the Secretary of the Society gave a ten-minute talk on Brazil, describing the land, its people and their customs. Then the

minister followed with a short address on the religious background.

To add variety to the proceedings, and local colour too, a number of teenagers sang a calypso specially written for the occasion by the precursor of the church.

This effective introduction was followed by a series of readings by members of the missionary committee from selected articles from B.M.S. magazines and extracts from letters sent from the field by Rev. A. C. and Mrs. Elder. In this way a picture was painted of the progress of B.M.S. work in Paraná since Mr. and Mrs. Elder began there.

Much careful preparation had been made for the evening. The missionary secretary had obtained from the Mission House the latest news of the work in Brazil. The minister had visited the Brazilian Embassy where he had been given not only a quantity of literature but also a national flag and pictures which were used to adorn the hall. There, too, he had been supplied with authentic details concerning food and customs.

The programme succeeded. The members of the church are now keenly interested in the South American project and regularly remember it in their prayers.



Pastor Sawiluaia of the South Lushai Hills, who is now in this country for further studies and for pastoral experience

Religious Free

The question of religious freedom is becoming grave in Malaya.

At present, Christian missionaries are seriously hindered in preaching to Malays.

And it is the declared policy of the present Government to make Islam the official religion of the state when it becomes a sovereign nation within the Commonwealth.

Community Nurse Young Man

were sacrificing two-thirds of their income.

Since then, Motundu has made great progress in his knowledge of nursing.

He is a firm Christian and is often able to help his patients spiritually.

Recently, he was cycling back to Pimu from a village where he had been visiting friends. He passed a group of people and his quick eyes noticed they seemed to be in trouble. He asked them if he could help them in any way. They told him they were looking for a place in the forest where they could sleep for the night.

Motundu then noticed a young woman in the party and urged that she should be carried to the mission hospital at once. The party replied that they had been travelling all day, they were weary and the time was too late for the hospital to deal with a patient. Motundu argued with them, saying the Christian hospital is never closed when the sick need attention. And the young woman was taken to Pimu.

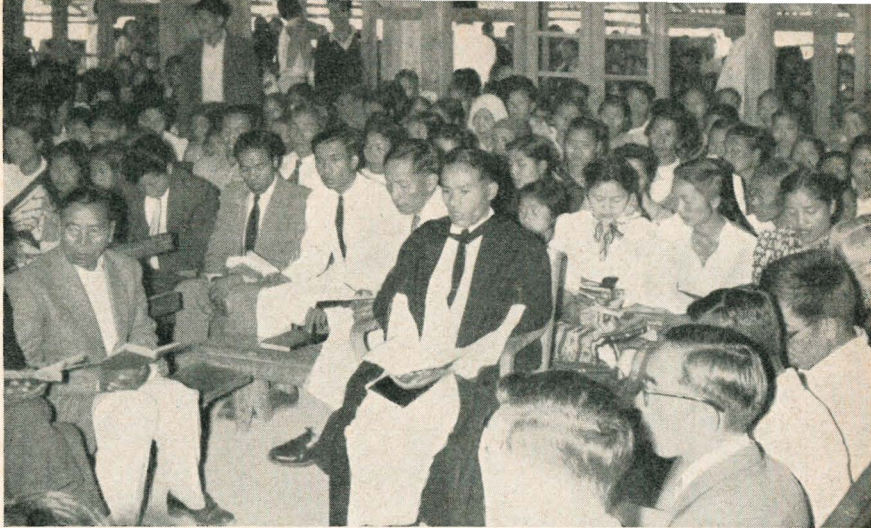
There, Motundu arranged her admission and called the doctor and missionary staff. Three hours of work were needed to save her life. Her baby was dead before she reached Pimu and she would have died if she had spent the night in the forest.

This Good Samaritan action of Motundu while he was off duty was just like him.

Freedom Claimed

A claim for full religious freedom has been made by the churches to Lord Reid's Commission which is working on a new constitution for the country.

The churches have also claimed that the Malays, like other communities, should be free to choose for themselves in matters of religion.



(Photo: E. G. T. Madge)

Pastor Lalhminga of the South Lushai Hills at his ordination service at Theiriat last March

Canadian Reports on China

A Canadian, formerly a missionary in China, recently returned to Chengtu and preached in the Sze Shen Sze Church. He had a two-day conference with Christian leaders from all denominations.

These all reported progress, and were deeply concerned about the lack of understanding of both their position and the general situation in China as evidenced in American publications. According to the Canadian, the situation in the church at Chengtu is as follows:

All mission property used for hospitals and schools has been nationalized without compensation. All church property is allotted to the church and is exempt from land tax. Mission residences which are near to the church are allotted to the church, rented out, and with this income the church is supported.

In the case of the set-up in Sze Shen Sze Street, the government recognized that there was not only a local church, but a provincial synod and some national connections with the Church of Christ in China which gave rise to a need for extra offices and officers. They did not nationalize either the hospital or the dental clinic but assigned the property to the church.

These two institutions are rented by the Ministry of Health and the rent goes to the church. From a financial point of view, therefore, there is no reason why the church cannot carry on successfully.

The mission printing press was nationalized.



Miss Laura J. Lewry, a member of the Christchurch Road Church, Worthing, who left last month for Congo. She is to be a nursing sister at Ntongo

Training Course for Christian Leaders

By SYDNEY G. POUPARD



A group of students at the Christian Leaders' Training Course, Trinidad

THE course was undoubtedly an outstanding success. It has now become a regular feature of our church life in Trinidad and continues to make a worthy contribution in the field of Sunday school work.

This year the number of students was the highest for several years, the Rest House was in use and extra beds had to be got from La Pique. Including members of the staff the total numbered eighty-four.

Miss Sommerville, as youthful as ever, proved an indefatigable worker, and Miss Werner carried out her offices as Registrar with efficiency. Recreation was under the care of Dr. G. Maliphant who also acted for the Director when absent, and was responsible for the organization of the work groups and gramophone programmes.

Time would fail to tell of the magnificent contribution of other members of the staff and camp council. Who will forget the sing-song hours conducted by Mrs. Thompson and Miss V. Richardson, the films shown by Rev. Jack Thompson, and the Divine Worship service conducted by the Rev. Paul Sharma?

THE lectures were indeed of a very high order. Who could fail to be absorbed in the problems of the Church at Corinth, and the relevance of Paul's message to the Church of today? Rev. B. Crosby's Bible Studies brought us face to face with many important issues at stake today in Trinidad, and the discussion which followed

showed a warm and lively interest in the questions raised in these lectures.

We were then transported in thought to the more practical matters relating to our Sunday school and the presentation of the lesson, and Miss Brandow with her usual pleasant style kept us informed of the latest methods in Christian Education.

These lectures were most profitable and should lead to an improvement in the equipment of our schools and in a better trained leadership. We will not forget the Rhythm and Bells demonstration by Miss L. Werner and the Devotion in Motion demonstration by Miss L. Rouse.

FOLLOWING the lectures on "Presenting the Lesson" we scaled the heights with Rev. R. Alcorn as we considered the theme of Worship. Here we felt the fresh breezes of heaven and we all were made conscious of the dignity and importance of worship. Choice quotations illuminated his lectures and one felt the deep devotion which was behind the talks.

The evening vespers conducted by Rev. W. Johnson, and the lecture of the Rev. J. Seunarine on Youth Work were deeply appreciated.

The skill shop activity was well carried out. Passing through the campus one could have heard the melodious strains coming from Mr. Alcorn's group in the assembly hall, and below one could have seen a student busily preparing papier mâché

(Continued on page 44)

Daughters of Congo

By SUZANNE FREITAS

WE are a group of young girls who twice a week make our way to an evening school for Congolese. Every day of the week is a busy one for us as we are teachers in the large Protestant Girls' School in the city. Here is some idea of the daily timetable we follow.

From half past seven until eleven o'clock we are in school teaching our girls. From eleven o'clock until two o'clock, when school starts again, we help our mothers in the house. In the afternoon school continues until twenty minutes to four and after seeing our girls off we return to our class rooms to see that everything is left clean and tidy, ready for the next day. We shut the cupboard doors and our teaching for the day has finished. Then we go off to our school and for the rest of the day we are no longer teachers but students ourselves.

We have some distance to travel to our school and so we take the autobus. At the school we divide into three groups, three into the first year, four into the second year and two into the third year. In the first year we do French grammar which includes vocabulary, reading, dictation and composition. In the third year we do French and Arithmetic on Mondays, and on Wednesdays Geography and English. Lessons finish about half past seven and we return home by bus. We are all indoors again before eight o'clock.

WHY do we go to these classes seeing that we are already teachers with three years' experience? Is not the little that we know enough for us? These are the questions people ask us and sometimes we catch a gleam of mockery in the eyes of our questioners. The answer is simple. As we now have this opportunity of increasing our knowledge and as all the doors are open to us so much more than to our predecessors, why should we not take this advantage? The little that we shall learn we shall be able to teach in our turn to our scholars in our classes and, above all, later on to our own children. We have no other aim. We learn that we, in our turn, may teach others. And since the world is always progressing it is essential for the African girl to progress also that she might later on understand the man with whom she will share her life.

In all this we ask for Divine help. God our Father, who knows us and who plans our

lives, knows above everyone how to guide us in this new road which we have chosen.

We hear and read much these days of conferences but we do not often hear of the after effects of them in the lives and thoughts of ordinary people. It was not my privilege to be at the Kibentele Conference but I was present when the women returned to one of our Léopoldville churches. Of the ten women who went to Kibentele from that church two were Biblewomen and others were deacons of the church and teachers in the women's school. One was the daughter of the pastor of the church, a young girl who had been in the girls' school at Wathen and had also been teaching there. All had looked forward to the conference and were ready with their train fares to Moerbeke. All anticipated a happy time of fellowship. For many weeks we had been praying in our women's meetings that God would prepare the hearts of those who would gather at Kibentele. How small was our faith. We did not expect such a harvest.

THE women returned on Tuesday evening. We had previously arranged that they take the



Happy students of the Athénée Royal, Léopoldville. Suzanne Freitas is first on the left

women's services the following week. But on Thursday when we arrived at the church for the weekly inquirers' meeting we found the ten there wearing their conference labels, and afire with the news of the conference. They could not wait until the following week so we turned the meeting over to them.

Before the service began, while the usual marking of cards and receiving of gifts from the inquirers was going on, they started teaching the women some of the hymns sung at Kibentele. Everyone joined in with the joy and enthusiasm the others had brought back with them. Two women who had not been too friendly before were now one in their desire to pass on to others the blessings they had received. They told of their journey, their arrival, the meeting with old friends and the general arrangements. When something was forgotten others joined in and we felt as though we too had been with those ten in their journeyings and in the joyful renewal of friendship with women from other stations.

The following week we had two more meetings with different speakers who also stressed the subject of the conference. Apart from describing how the cooking was done and how they sat down to eat together no other reference was made to bodily food. To those of us who have worked for some years among Congo women this is an indication of the real depth of the spirit of the conference. One by one they brought out subjects of the four sessions and stressed the work done in the discus-

sion groups. All spoke well and with more enthusiasm than ever before.

PERHAPS the most outstanding and stimulating speaker was the youngest member, the daughter of the pastor. She had made notes of the addresses and the discussions in which she had taken part and we marvelled as her voice rang out with conviction through the large church building. The fourth meeting was held in Lingala, for some of the delegates were from districts other than Bas Congo. The leader, a Biblewoman, held us enthused for far longer than the usual time of the service.

One of the missionaries who had been responsible for the general organization of the conference was at one of these meetings and when she finished speaking to the women she asked if they saw any difference in those who had been at Kibentele. "For," she said, "if not, the conference has not been what we have prayed it would be." Two formerly unfriendly women were taking the meeting together; a formerly lukewarm Biblewoman was now speaking with great enthusiasm; a young girl coming forward in the work

of the church demonstrating hitherto hidden capabilities; women from different tribes enjoying the true fellowship in the unity of the love of God. Surely these were the signs that the conference had fulfilled highest hopes.

(From: *Congo Mission News*)



Another student with her mother who was a member of the women's reading class in Léopoldville twenty-four years ago

Training Course for Christian Leaders (continued from page 42)

for the making of a relief map and in the workshop students at work in the making of primary chairs out of unwanted crates from the stores. The library afforded time for quiet reading and meditation.

THE outing to Palmiste Estate with its shuttle service of cars carrying the students was an enjoyable experience and everyone arrived back more than ready for supper. Then came the final concert

and the various items staged by the respective work groups.

On the final Saturday we assembled for the Communion Service shared by a Methodist, Presbyterian and Baptist minister—surely an example of what Mr. Alcorn had reminded us in his lecture, that in worship we are one.

So ended another C.E.L.T.C.—the last meal over, the last edition of the camp paper read, the last bag packed and the last good-bye said.

New Enterprise in Market Place Preaching

A big open-air market is held near to the mission station at Kibentele, Belgian Congo.

For many years, preaching was done there. But it had to be stopped because of lack of staff. Now it has begun again.

The market place services are held in the early morning. Considerable groups are attracted by singing accompanied by a piano accordion. Many women, however, were unwilling to leave their produce unattended to join the congregation.

So, men of the Bible School built an enclosure for them. It has grass walls and is under the shade of mango trees. When the season of heavy rain approached, the men put a grass roof on the enclosure.

Members of the Bible School, wearing yellow blouses and bright blue skirts, stand in the roads converging on the market. They greet the market women as they arrive from their villages and invite them to a service in the cool and dry

enclosure. Many of the women accept the invitation. They take heavy baskets of produce—cabbages, peanuts, bananas, tomatoes and tropical plants—from their heads and put them along the walls of the enclosure. Then they sit on grass mats or long bamboos to hear the Church's teaching explained.

Some of the market women have never attended a Christian service or meeting. Others have not attended one for years. A number of them have now begun to attend a women's meeting held on Thursday afternoon. Three young women have asked to be prepared for baptism.

The meetings in the enclosure enable the Bible women to make contacts with the market people. And they are even swelling the crowds at the market place services. Some of the market women have become so interested in the Christian message that they go to the market place service when the enclosure meeting is over.

Mission Community says— “Let's All Get Together”

Once a fortnight, all the full members of any church who live in the compound of the mission schools at Cuttack, Orissa, India, are freed from duties at the same time.

This is done to enable them all to meet together in an attempt to get clearer ideas of what the Faith is and how they can live it as a community.

Missionaries, teachers, students, matrons and nurses all unite in this endeavour. Their idea is that, as they all live together, they should all learn together to be better Christians.

At present, they are studying Christian doctrine. Last term, they considered “Christian Life”.

In an effort to improve the meetings, a study outline is being prepared. When this is ready, it is intended that everybody should arrive with ideas on the subject to

be considered. A speaker will deal with the subject and the meeting will break up into groups to discuss it. Then, they will all come together again for hymns and prayers.

When this report was written, three girl students were about to be baptized. The meeting was looking forward to giving them a welcome as soon as they were received into the Church.

Band Gives First Performance

Early last December the brass band made its début at Bolobo. Accompanied by Mr. Viccars and Mr. Stainthorpe, it gave very good renderings of a hymn and carol.

The members of the band receive theoretical and practical lessons each week. They hope to extend the band when more instruments, gifts from London friends, arrive.

Christ's Message to His Church

In *The Seven Letters—Christ's Message to His Church* (Carey Kingsgate Press, 7s. 6d.), Dr. Hugh Martin expounds the opening chapters of Revelation. It is Biblical exposition of the first quality—based on Christian experience, sound learning, and shrewdness of judgement. Moreover, it is relevant.

Dr. Martin enables his readers to see not only what the Seven Letters meant to those to whom they were primarily addressed but also what their message is to the Church today. It is a book to be purchased, and read and pondered.

For Children

The Rev. W. G. Branch was almost ninety years of age when he prepared the manuscript of his book *All the Year Round*, just published by the Carey Kingsgate Press at 7s. 6d. Yet he had lost none of his skill as a writer for children and a teller of exciting stories.

In the book are four talks for each month of the year. One explains the meaning of the name of the month, the other three (including a missionary story) relate stirring deeds associated with the month.

There is ample material here for addresses to children, though the book is planned for children themselves to read.

Malaya Today

Malaya, by H. A. Wittenbach, in the “Working Together” series published by the Highway Press, is intended primarily for members of the Church of England. But it will be interesting to Baptist readers as well.

For one thing, it gives a sketch of the general background in Malaya and of the activity of the churches there. For another, it has a section on the Malayan Christian Council in which tribute is paid to our own missionary, James Sutton.

The Three Concubines

By MORFUDD EDWARDS

WE always associate concubinage with Japan and China. We do not associate it with either Pakistan or India, although the system prevails in other forms or to a lesser or greater degree in various parts of the countries.

These three girls belonged to the Japanese staff of a match factory in an East Pakistan town, Khulna. The men had come over from Japan to run a factory and to train Pakistanis to step into their places when they returned to their own country.

The girls had their origins in the local Bengali Baptist community. That fact heightened the tragedy of this situation. It is true they were nominal Christians, but if they had been prepared for the kind of life and the temptations they would have to face in the new factory, it is probable they would never have fallen. But already they were girls who had fallen before, sinned against in the first place, and then, feeling hopeless, had resigned themselves to whatever situation they found themselves in.

There was the deserted wife, Puspu, and the wife, Kalu, who had herself deserted her husband, and the innocent-looking young girl, Rani, who had already been beguiled and tempted by a Moslem youth in her own village.

WHEN Rani first started to work in the factory I thought she was about eleven years of age—much too young to be left to spend the best hours of six days in the week working amongst hardened women, Moslem, Hindu, and of no community at all. There were menfolk there too, the majority of whom knew no moral code at all, nor respected anyone who possessed one.

I tried to persuade Rani's father to take her back to the village. But his problem was difficult and almost insoluble. In a society where girls are kept closely watched until they are married, a girl who has been discovered on friendly terms with a boy outside the community has damaged her name as a possible bride within her own society. This was so with Rani. Her father was poor and, seeing no prospects of marriage for her in the immediate future, he was anxious, and she was too, that she should become self-supporting.

"But she is too young to spend so much time with hardened factory workers," was how I put it to her father. I pointed out the danger he was putting his daughter into, and begged him to return home with her. And he would have done this

if he had had the money to keep her, and enough interests and work to occupy her time. He was desperately poor, however, and the girl must work, which she then did in a modern match factory half-a-mile from the Mission House. Within two months she had become a maid-servant in the large house of the Japanese manager and his compatriots—the assistants on his staff.

Before long, she and the other two "Christian" girls were known to be concubines in that house. The neighbours around the factory pointed their fingers towards that house, where Christian girls were concubines!

AFTER some time Kalu and, I think, Puspu, left there, but Rani, the little soft-voiced village-girl, still lived in that big house. Her mother found occupation, too, in the factory, and her father was employed in another one some distance away.

Years ago, Rani's mother was a Hindu girl, sister of Rashnioni, the child who had been thrown as a sacrifice in the pathway of the car of the great god Juggernaut at Serampore. She had been rescued and brought to a Baptist Mission compound. Today she is a fine Christian wife and mother, living in Chittagong. Her sister also became a Christian and married a humble villager in the Khulna district. Life was hard for them, for they were poor. They had two daughters. One married, and the other, Rani, was still too young for marriage when our story opens. When I left Khulna, Rani was still in that Japanese house, and her parents working in factories. Materially, life was much easier for them, but the Christian home, the Christian values, even faith itself, had died.

If the B.M.S. could adequately staff the mission centres we have in Pakistan and India, then girls like Rani and mothers who met Christ when they were young, as converts, would be helped and guided in their Christian lives, and far fewer would fall by the way *en route* to the Kingdom of God.

£9,730 IN 9 WEEKS

ONLY 4 WEEKS REMAIN

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[DONATION?**

HAVE YOU SENT YOURS?

ACKNOWLEDGEMENTS

(To 11th April, 1957)

Donations

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: Anon., £10; H. A. L. Blaenavon, £2 12s. 6d.; "In loving memory of a sister", £1; Anon., £50; Anon., 10s.; T.W., 10s.; "Jim", £3; Anon., 10s.; Anon., £1; M.D.C., £2; Well Wisher, 10s.; "With every good wish", £1; N.C., £1; Anon., 10s.; Anon., Aldershot, £52 10s.; J.M.R., £13; Eastleigh Baptist, 5s.

Women's Fund: A.E.M.—Work in India, 10s.

Medical Fund: Anon., 3s.

Sierre Leone: T.W., 10s.

Legacies

The following Legacies have been gratefully received in recent months:

March	£	s.	d.
12 F. E. Blandy	40	18	10
14 C. E. Wilson	100	0	0
Mrs. E. Teague	25	1	10
25 Miss Emily Marian Cox (Medical)	5	0	0
27 Sarah Hargrave Ling	100	0	0
Mrs. Louisa Pearce	4	7	6
28 Miss Emily Letitia Norman	25	0	0

March

29 Miss M. S. Kennard	100	0	0
Mrs. E. N. Wheeler	10	0	0
30 Miss P. M. Smith	20	0	0

April

2 Miss E. J. Lugton	80	18	4
A. C. Theobald	28	15	8
A. Beckingsale	10	7	6
Miss E. A. Taylor	13	7	0
Mrs. W. B. Owen	3	19	0
Miss M. J. Hardy (Widows and Orphans, £125 3s. 8d.; Medical, £125 3s. 8d.)	375	11	0
E. J. Harries	1	14	0
3 Miss A. M. Winterscale	205	18	7
4 Miss Martha Kate Holliday	35	0	0
A. E. Cragg	50	0	0
Mrs. C. J. Barnes	50	0	0
William Tucker (for Building at Pimu)	962	12	11
5 Miss E. A. Taylor	1,305	10	8
Miss E. E. Harper	280	0	0
Mrs. H. Arthur	50	0	0
G. W. Neal	478	7	4
Mrs. E. Teague	295	11	7
Miss A. M. Jenkins (Medical)	1,243	7	9

MISSIONARY RECORD

Arrivals

21st March. Mrs. R. C. Cowling, from Colombo.
 22nd March. Rev. L. G. and Mrs. West, from Lukolela.
 31st March. Rev. D. W. F. Jelleyman and two children, from Jamaica.
 10th April. Mr. B. G. Ellis, from Calcutta.

Birth

31st March. At Wigan, Lancs., to Rev. G. P. R. and Mrs. Prosser, a son, John Bentley.

Departures

16th March. Mr. and Mrs. E. C. Baxter and two children, for Cuttack; Miss J. F. Robb, for Delhi; and Miss C. A. Hawkins, for Palwal.
 26th March. Miss J. Stonham, for Belgium for study.

Marriage

27th March. At Delhi, Rev. Gordon Price to Dr. Patricia Emily Campbell.

FELLOWSHIP IN PRAYER

Based on the Prayer Calendar

3-8 June: JAMAICA. Here the Society still co-operates closely with the Jamaica Baptist Missionary Society and the Jamaica Baptist Union, particularly in the work at Calabar College and High School. You are asked to pray for our missionaries who are engaged in this work, and for the students and scholars at Calabar.

10-15 June: WEST INDIES. Your prayers are requested this week for the ministers and members of the 233 Baptist churches in Jamaica, and for the Officers and Committees of the Jamaica Baptist Union. A number of B.M.S. missionaries are working in Trinidad, and you are asked to pray particularly for St. John's Church in Port of Spain, for the village churches in the south, and for evangelistic and women's work.

17-22 June: THE STAFF AT HEADQUARTERS. This week you are asked to remember in prayer the Secretaries responsible for departments in the Mission House, and the members of their staff.

24-29 June: Continue this week to pray for various aspects of the Society's home organization, and movements associated with the B.M.S., remembering especially the Visual Education, Young People's and Wants Departments, the Scottish and Welsh representatives of the Society, the Girls' Auxiliary and the League of Ropeholders, the Baptist Doctors' Missionary Fellowship and the News Scheme for Baptist Nurses, and the Baptist Men's Movement.

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The National President of the Baptist Women's League has retold the stories of twelve Old Testament women, in a way which brings the characters to life and gives the incidents related a vital application to the present day. This book will be welcomed by women, and is particularly suitable for use in Women's Meetings.

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JULY 1957

PRICE FOURPENCE

Missionary Herald

OF THE BAPTIST MISSIONARY SOCIETY



West Indian fishermen hauling in their net

Can We Avoid a Deficit Next Year?

WHEN it was known that the last financial year closed with a deficit of £9,730 there was an immediate feeling of disappointment. This was understandable. The churches had generously contributed some £9,421 more than in the previous year, which was a record year as far as subscriptions and donations were concerned, a year which ended with a substantial surplus.

Very swiftly the mood of disappointment changed to one of determination that the deficit should quickly be cleared away. Evidence of this mood was apparent in the collection received at the meeting of the General Committee and at the meetings of the Assembly. Before the end of Assembly week the £730 had disappeared and only £9,000 remained. Friends of the Society then set themselves to clear the £9,000 in nine weeks.

That nine-week period will soon be over. Everyone hopes that at the meetings of the General Committee in Plymouth this month it will be announced that the deficit is no more. Now remains the quite formidable task of raising the sum of money required to meet the expenses of the present year.

LAST November the Society adopted a budget providing for the total sum of £319,402. In faith that such an amount would be forthcoming it has continued its activities at home and overseas. The significant point is that the budget figure of £319,402 is greater than that of the previous year (at the end of which there was the deficit of £9,730) by an amount no less than £20,427.

In facing the problem of raising so large a sum, one does well to bear in mind those factors which produced a deficit rather than a surplus in the previous year.

First, there was a remarkable fall in the amount received in legacies—£30,473 less than in the previous year. Over this item we have little control. It is liable to fluctuate from year to year.

Probably it is not widely realized to what extent our work depends on the thoughtfulness and generosity of those friends who remember the Society in their wills. But we who are still spared by God to continue in His work must not come to depend too much on this source of income. A legacy received may mean one regular contributor the less—one whose place must be filled.

Second, there was a noticeable increase in Home expenditure. Most of this was anticipated. It was

due to a modest increase in the salaries and wages paid to those who work at Headquarters—an increase which was overdue. It was due also to the general increase in the costs of materials and labour. (Not an inconsiderable item was the quite steep rise in postal charges.)

Unhappily, there seem to be no grounds for hoping that costs at home will drop in the current year. Continuing to operate with the utmost economy, the Society at home will find it not at all easy to keep within the estimates.

THIRD, although Foreign expenditure generally kept close to the estimates, in two items there was increased spending. The cost of passages of missionaries to and from the fields was over £5,000 greater than in the previous year. There were two reasons for this: a greater number of missionaries travelled; the Suez crisis made necessary longer journeys round the Cape of Good Hope.

In view of the need for more missionaries, especially in Congo, one hopes that this item of expenditure will continue to rise. It must always be borne in mind that whenever the Society accepts the offer of service of a Candidate it takes to itself a new financial obligation.

The other item of Foreign expenditure which showed increased spending was the Contingencies Fund. From this fund most necessary assistance was given to those who suffered in consequence of three disasters: the storms at Baraut, the famine in East Bengal, the fire at Pukpui in the South Lushai Hills.

Obviously, it is impossible to forecast what the calls will be on this Contingencies Fund during the year. If the need arises, and friends overseas are in grave distress, it is to be hoped that there will be aid which can swiftly be sent to succour them.

WHAT then are the prospects for the present year? Will such an amount of money be contributed as will meet all our commitments? It is God's work that we are doing. We must believe that He will move His servants to provide the means of accomplishing it.

The raising of so large a sum as £319,402 will demand sacrificial generosity on the part of churches and individuals. But it is not beyond our powers.

With earnest prayer, and with sure faith we must now address ourselves courageously to the task.

First Impressions of India

By G. P. R. PROSSER

INDIA is so vast that distances mean practically nothing and our own tiny island would disappear into her at least half a dozen times. Her population figures are astronomical—377,000,000, increasing at the rate of 4,000,000 to 5,000,000 per year—and these are people of varying types and races. It is therefore impossible to generalize, and I am going to try instead to paint a picture of a very limited area in Punjab.

For those of you to whom school geography has faded into oblivion, I will remind you that Punjab means "The Land of the Five Rivers"! Unfortunately, Bhiwani, where we have been living, is at least forty miles from the nearest, the Jumna. We are eighty miles west of Delhi on the edge of the Rajasthan Desert.

In May and June, when the temperature rises to 120 degrees, we attempt to cool the house by a door of cascas grass on to which the water (when it is on) drips. The hot breeze blows through this and we are fortunate if the temperature inside is ten degrees lower than that outside. Mostly the fans just turn hot air.

In the rainy season, although we get very little actual rain, there is a humidity that prevents the use of the cascas and it is just plain sticky and stuffy! So if any of you have a refrigerator or air conditioning unit to spare, you know where they will be welcomed.

Then, of course, there is the dust. It rises behind anything moving in the fields or on the road, settles

in the house and culminates in one great dust cloud in the storms of May and June.

And if all this makes you perspire, let me assure you that we freeze in winter in the house. The temperature has a nasty habit of dropping from 90 degrees at noon to 35 degrees at night. The houses being built to withstand the heat—high ceilings, stone flags and french doors—they stay freezing for about three months (November to January).

But at least we know there are going to be bright blue skies for most of the year, and it is nice to sleep out in the garden during the hot weather, even if we do get wakened at 4 a.m. by the chanting in the nearby temple.

BHIWANI has a population of about 80,000 and much of its rather dilapidated city wall and all twelve gates are still standing. It bears no relation to the Bhowani Junction of John Masters' novel and has only a metre gauge railway. There are no Mohammedans in the town, and the population is mainly Hindu and Sikh with a small Christian community of 150 people.

I have not so far discovered why Bhiwani is one of the ancestral homes of the Mahawaris (the merchant community) and therefore boasts of some seven millionaires and some very rich people. If you are in trade with India you have probably had contact with a Bhiwanite, for many of the Mahawaris go away to Bombay and Calcutta to work as stockbrokers, etc.



The camel is used in North India as a means of transport

(Photo: G. P. R. Prosser)



An Indian peasant woman prepares a meal

We have lived next door to a millionaire who is practically illiterate. At Dewali—the Hindu Festival of Lights and the Goddess Lakshmi—he sits in his garden and grants “boons”. Upon such an occasion he once gave me five hundred rupees for our hospital. He has built, in Bhiwani alone, a temple, an arts college, a teachers’ training college, a hundred-bedded hospital, a public library, and a public park, and with all these a number of housing estates to provide the funds for their running.

Outside his private shrine there is a statue of himself in white marble in an attitude of adoration. It is enclosed in glass to protect it from the dust and the sacred pigeons.

But Bhiwani also contains a large population of ordinary folk, who are very much like us in their general features, except for the difference in colour. Many of the North Punjabis could pass as Europeans, and often in marriage advertisements we see the phrase “Fair Skinned Bride Desired”. Marriages are still arranged by the parents, and only a very few young people in cities like Delhi arrange their own.

BHIWANI bazaar is a fascinating place. It is famous for brass. Everything from tiny *lotas* to great brass urns are beaten out and then stacked in gleaming tiers in the open fronted workshops. In the winding streets of the cloth bazaar there are rows of tiny shops with colourful “thans” of silks, satins and saris, and for the men suitings and shirtings. Buying is a friendly and leisurely business, unhindered by a counter or the haste of the English shop.

There are other narrow bazaars, too, where the goldsmith and jewellers work and where the tin trunk maker hammers away. All manner of trades and crafts long dead in England are carried out. There are also, of course, in the bazaar the smells and the flies, the beggars and the sweet stalls, and the *pan* (betel nut) vendors.

Houses in Bhiwani are mainly made from stone and brick, but on the edge of the town in “bustis” live the sweepers, the leather workers and the weavers in houses built of mud. They belong to the once despised “outcastes”, whose status is slowly being raised.

On the whole there is a very little abject poverty in Bhiwani for there are two large cotton mills on the outskirts. Wages are low by our standards—an ordinary factory hand earns Rs. 45 to Rs. 65 per month (£3 10s. 0d. to £5) and with a struggle keeps his wife and children on this. Sometimes his wife also works as a mason’s coolie or merely cutting grass to sell or feed the goats (which they probably keep).

The children, too, will help, although, due to the emphasis on education, more and more are attending school. They collect cowdung from the streets with a scraper and tin bowl and pat it into cakes to dry for fuel. It has other uses too—it makes an excellent odourless plaster when mixed with mud for the walls, and helps to waterproof a mud roof.

INDIA has made great strides since independence, the effects of which we are beginning to see in areas like Bhiwani. There is a new feeder canal about a mile away, which will mean sugar cane will be growing where there was near desert. There are new roads in our area, and we are expecting cheap electricity from the Nangal Hydro Electricity project. Much building is going on—mostly schools and houses.

There are schemes to raise the standard of living in the villages, and the agricultural output, and much voluntary work is being put into these and improving irrigation and communications.

Nehru commands the respect of practically every Indian, and whatever the English press may say, he deserves it, for he has done much to steer India clear of the twin dangers of communalism and communism. India is a new nation, growing in national consciousness, and still sensitive. Most Asian countries look to her for leadership.

She is proud of her heritage, yes, even the British part of it, and has high hopes for the future. To give her confidence, one five-year plan has already become reality and another is already being translated into new factories, roads and a bigger agricultural yield, and the prospects of a slightly higher standard of living for the masses.

Sunday School Scholars have own Missionary Ship

The children of Hawick (Scotland) Sunday School have their very own Missionary ship—the *B.M.S. Bolobo*—which excites great interest and enthusiasm in the cause of our Missionary Society.

This unique ship, which was designed and constructed by a former Superintendent of the Sunday School, is in reality an outsize money-box, having two compartments, each with a funnel into which the children drop their contributions—one marked G taking the girls' gifts, and the other clearly distinguished by a large B for the boys'. Great rivalry exists, as you can imagine, to see which group will win, but so far the girls have the lead.

Dr. Jack Gray, a native of nearby Kelso, visited Hawick recently in the course of a short holiday he was

spending with his parents. On this great occasion *B.M.S. Bolobo* berthed and discharged her cargo at a specially convened meeting of the Sunday School which was attended by many of the parents and interested friends.

Two of the pupils—a boy and a girl—had the honour of handing over to Dr. Gray the handsome sum of £60 which had been collected in the ship during the past two-and-a-half years. He will use their gift to purchase equipment for the Mission Hospital in Bolobo, in which the children are particularly interested through the personal link with Dr. Gray.

B.M.S. Bolobo "passes" Hawick once a month when the children load their gifts, and think specially of their dark-skinned counterparts beside the far off Congo River.

Dr. Lin is set free

Dr. Henry H. Lin, former president of the University of Shanghai who has been in Communist prisons for a number of years, has been released. The report, which came in a letter from the Baptist Mission offices in Hong Kong, says that a telegram from Mrs. Henry Lin gives the information.

Dr. Lin, a fourth generation Christian and great Baptist leader

of China, is a graduate of the University of Shanghai. He did graduate work in the United States and holds the honorary degree of doctor of laws from Wake Forest (N.C.) College and Baylor University, Waco, Texas.

He attended the Baptist World Congress at Copenhagen in 1947, and was a vice-president of the Baptist World Alliance from 1947 to 1950.

Many Bibles sold in China

Recent reports reveal that the China Bible House, Shanghai, sold 171,278 copies of the Bible, 170,493 New Testaments and 3,199,282 portions of Scripture between 1st June, 1949 and the end of 1955. During the same period it published forty-three new editions.

It is continuing the Bible Society's

traditional policy of selling Bibles at less than cost.

The China Bible House at Shanghai has subsidiary Bible Houses at Kunming, Mukden, Hankow, Peking, Chungking, and Canton. In addition it has agencies at Sian, Foochow, Tientsin, Nanchang, Tsinan, and Lanchow.

These Things Concern You!

The Foreign Stamp Bureau conducted by Mr. and Mrs. C. H. King was able to hand over to the Society last year the sum of £109 10s. 0d. This brought the total contributed by the Bureau over the past six years to £640.

Mr. and Mrs. King are always glad to receive inquiries concerning foreign stamps. Their address is: 23, Prentiss Road, Streatham, S.W.16.

* * *

The Birthday Scheme for the support of medical work is proving most effective. Some thirty-three new groups were formed last year.

The new birthday cards include one specially designed by Mrs. E. M. Burton of Ntondo. This card is proving to be most popular.

Details of the scheme can be obtained from Miss Grace Stageman at the Mission House.

* * *

Dr. J. N. Tennent has relinquished his secretaryship of the Glasgow Medical Auxiliary to the B.M.S. after thirty years' service.

He has been a most effective advocate of the Society's medical work and has given himself with single-minded devotion to the work of encouraging increased support and interest.

* * *

The new mobile exhibition "None Other Name" is now nearing completion. It will make its first appearance in September in the London area.

Inquiries about the exhibition should be addressed to the Director, Visual Education Department, at the Mission House.

* * *

St. Luke's Sunday will be observed this year on 13th October. On this day churches are asked to remember the work of medical missions.

The "Week's Good Cause" on the Home programme of the B.B.C. will be a medical mission one.

Mission Battles with Evil Spirits and Notable Conversion Takes Place

A NOTABLE conversion took place recently in a village of the Kond Hills. The convert was no less a personage than the man who was the appointed leader of all the sacrificial practices of the village.

One month after his conversion, his mud and thatch home was visited by a party of Christians including a missionary, Miss Barbara Boal, of Udayagiri in Orissa.

The party toured an area where primitive Kui people are turning from animism to the Church in large numbers.

Miss Boal noticed something strange about the convert's house. It was not a particularly new dwelling. But the ledge-veranda was so new that the mud was hardly dry.

THE story behind that new veranda is likely to astonish Christian people in Britain.

To understand it, one needs to remember that animists believe the world to be filled with spirits. The Kui animists, Miss Boal points out, are certain that the jungle trees, the huge rocks on the hill-sides, the leopards and tigers and even common objects in daily domestic use may be the spirits' dwellings.

Against the wall of the convert's house had stood seven holy stones. On to these stones had dripped the blood of animals sacrificed to the spirits. Usually, it was the blood of a chicken, a pig or a goat. Occasionally, it was the blood of a bullock or a buffalo. The convert passed the holy stones to his successor who was appointed by the village and the witch doctor for the area.

But the animist villagers were afraid the spirits would continue to visit the spot with which they were familiar and, not being appeased by sacrifice, would cause harm to the whole village. The village could not rest until that spot was obliterated.

So, part of the convert's house was pulled down and the new veranda built—a sign of how the Christian is bound up in the life of his community.

AT one point of the tour, a man wearing only a small loin cloth and a large hairpin suddenly found the Christian party and begged help in throwing out his old gods. He explained that he had been talking with some Christians.

The party went to his house. In a corner of the house was a miniature hut. In the hut was a bottle of palm-toddy. And in the palm-toddy, the man had once believed, was the god.

Prayers were said. Then, the man, his wife and two Kui pastors broke down the hut and made a bonfire. The whole village looked on.

"We left him," writes Miss Boal, "poking the pieces of wood into the bonfire—a lonely figure, but what a witness!"

A man who had been inquiring about Christianity for a fortnight also met the Christian party and, with a chuckle, gave this testimony: "I've been ill off and on for ages. The witch doctor told me to keep on sacrificing pigs. I've got through the whole stock of pigs in the village now. So, I *had* to do something."

AS the Christian party moved along a track through a jungle, a number of elderly women with two ten-year-old girls approached and then quickly van-



(Photo: B. C. R. Henry)

A Christian pastor in the Kond Hills cooks his meal

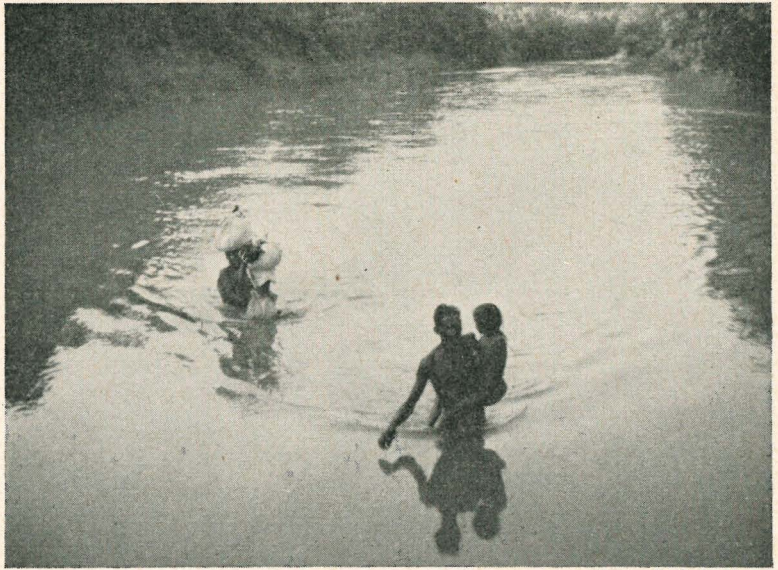
ished from sight. It was learned that the women were taking the girls to have their faces tattooed in secret. The Government now frowns on this ancient Kui practice. That is why the women did not want to be seen with the girls. But the tattooing was done by a Christian.

In and around Udayagiri, Christian girls are no longer tattooed. But, in the remoter parts, the women say: "It is our custom. And who knows what ill might befall a child if it is left undone?"

Brojo led the lads of his village on a song-and-dance visit to the girls of another village—where Pastor Kanu lives. On such occasions, any words may be sung so long as they are rhythmic. And Brojo had come across some verses entitled "Way of Salvation". So, that night, the story of our Lord's life, death and resurrection was belated by the party of animist youths energetically accompanying the singing with drum and dance.

Pastor Kanu was horrified. Next day, he had a serious talk with Brojo. And Brojo read the verses again to see what the fuss was about. He became interested. Then he went to the one Christian in his village for explanations. Eventually, he became a believer. Eight weeks later, the village had twenty-one Christian households.

A VILLAGE called Pokari—where the witch doctor's son is being prepared for Baptism—believed in a spirit said to have travelled from distant mountains in a trader's pack. Many dwell-



A Kui family crossing a river

(Photo: B. C. R. Henry)

ings had been prepared for him. In one house, Miss Boal was shown his habitations—two decorated caps, a bottle of palm-toddy, a piece of red cloth and a cheap doll stamped "Made in Japan".

Two brothers in this village became Christians. As the spirit lost power in one house, he was thought to go with greater strength into another. When a third brother became a Christian, the village became greatly alarmed.

Pastor Admi, of the Pokari circuit, understood the fears of these folk. He told them that Christ has the power to cast out spirits. Then he went to the house of the third brother. In Christ's Name, the pastor commanded the spirit to leave the house and return to his distant mountains.



A Chakma village in the Chittagong Hills, Pakistan. Here, too, our missionaries work among animists

(Photo: M. Starke)

Mission Train and Wor

The mission at Sambalpur in Orissa is trying to produce a body of trained laymen.

Good success has attended seven-day courses. The men who have been present are asking for more of them.

Generally, a course includes a study of the life of our Lord and one or two Christian doctrines. There are always talks on Christian marriage and parenthood. One course had classes on village hygiene. Another had classes on methods of teaching adults to read and write.

Some of the keenest young men in village churches are illiterate. They are eager to help their missionaries and pastors. But they are usually reluctant to attempt responsible church work because they feel they have not the intellectual equipment. Better-educated laymen are being fitted to help youths of this type.

Besides the classes in the seven-day training courses, there is corporate worship. Time is provided for recreation. Thus there is a full programme. But no day is complete without an hour or two of singing hymns and playing drums.

What of the women? They still take a back seat, literally and figuratively, in church life. But

Refugees in Overcr

Hong Kong is so overcrowded with refugees that some 60,000 people sleep in the streets every night without shelter. On an average about ten bodies of T.B. victims are picked up each day.

Many thousands, particularly students, hate Communism, but their hope in democracy, in human rights, and in Christianity is crushed and they become bitterly disillusioned. Many return to

Monitors at a state school in Léopoldville watch one of their number giving a lesson to a first-year primary class

Missionary Puts Things into Perspective

Most missionaries have to do jobs which they never expected would come their way. Miss Gladys M. Seymour, of Cuttack, Orissa, India, gives a curious example.

"I have introduced and taken on the teaching of a course on perspective in drawing," she writes, describing the work of a teacher training school.

"I certainly never imagined I should ever find myself teaching art in any form.

"But the students' lesson illustrations seemed to show such a lack of even the most elementary ideas of perspective that I thought I would have a shot at it.

"It is great fun, but has been an eye-opener to me of how much training in observation and ways of looking at things we absorb almost unconsciously in our schooling in England.

"It is quite a shock to find that things—and I mean material things

—just don't look the same to someone without the particular kind of training in observation that we have in England."

Ceylon Language Problem

A correspondent has drawn our attention to a statement which appeared in the *Missionary Herald* some months ago:

"So far no theological training has been attempted in Sinhalese and there is extremely little Christian literature produced in that language."

It would appear that the late Rev. H. J. Charter did conduct theological training in this language, and that some of the ministers in Ceylon were trained at Peradeniya Training Colony which used Sinhalese only as the medium of instruction.

s Laymen— en, Too

efforts are being made to bring them more into the centre.

Between fifty and sixty village churchwomen attended a three-day rally in Sambalpur. They left their homes with the permission of their husbands, but some had to take young children with them. For a number of them, it was the first visit to a busy town.

Main themes of teaching sessions were the Christian home and the duties of Christian mothers.

Two sessions were given over to group discussions. These were organized with some trepidation, but the women soon began to talk freely in small parties.

Church finance was one of the subjects discussed. Most of the women were ignorant of the situation. Spiritual life was another topic. Here again, many of the women had no idea of the possibility of such a life. But only a handful of the women taking part in these talks could read. The group conversations and the whole rally opened new realms to them.

Partly as a result of the rally, one young woman volunteered for church work. She is now living in the mission compound and being trained.

The other women went back to their villages with their outlook on life transformed.

Die Daily wded City

China feeling that life there could not be worse than in the West.

To accommodate some of the refugees, the Hong Kong Government has erected concrete dwelling blocks. There are twenty-eight of these blocks, each housing about 2,500 people with 700 children.

Among these people literature produced by the Council of Christian Literature for Overseas Chinese is distributed.



At Quibocolo, Portuguese Congo, great congregations gather for services out-of-doors. Here is a group of women at a Communion Service

Church Grows with Great Dam Project

From time to time, stories appear in newspapers about India's great Hirakud Dam Project. This issue of the *Missionary Herald* brings you news of the Church in the area of the undertaking.

Pandit Nehru, India's Premier, opened the main dam early this year, bringing to fruition ten years' work on the barrage across the Mahanadi River.

This event had an effect on the Church. It made hundreds of workers redundant. Among them were some Christians. They have now gone back to their homes in West Orissa.

The Hirakud Church has a new pastor, Ayob Luhar, a man with several years' experience in the ministry.

Just before his arrival, the church was split into two rival groups because of a quarrel between a number of young men.

But, on the day of Pastor Luhar's arrival, the quarrel was settled. The rival groups became reconciled, and a united church pledged its loyalty to its new minister.

An application has been made to the Project authorities for a plot of land on which to build a new church. The final decision on the application is expected soon.

Hirakud is becoming an important industrial centre and the local church will have big opportunities for expansion.

New Christian Magazine in Congo

From Stanleyville, Belgian Congo, has just arrived a specimen copy of a new Christian pictorial magazine. It is published monthly by a Brethren Mission (mainly American) working in the neighbourhood.

Written in Congo Swahili, it is excellently produced and already has a circulation of 30,000. The editors hope that the magazine will eventually serve the whole Eastern Congo area.

Our own missionaries in Stanleyville distribute about 2,500 copies each month in that city.

The New Missionaries Arrive

EARLY in January Rev. D. G. and Mrs. Winter sailed to join Rev. A. C. and Mrs. Elder in the pioneer work on which they are engaged in Brazil. A few weeks later a letter containing their first impressions reached the Mission House.

On 18th January they had their first glimpse of Brazil, and could make out through the early morning mist the shapes of the mountains above Rio de Janeiro. Before long they recognized Mr. Elder on the quayside and were soon exchanging news with him in their cabin.

Their landing was complicated by the fact that Mrs. Winter's passport had disappeared a few days before—presumably stolen from the cabin—but the immigration authorities were very helpful and they were allowed to land.

Mr. and Mrs. Winter quickly learned that there was no likelihood of going on that day, or even the following day, to Campinas, for Brazilians cannot be hurried, and their luggage could not be cleared until Monday, although the ship was unloaded and left again on Saturday morning. However, they were quite glad of the chance to spend a week-end in Rio, and Mr. Elder had found them a room in a comfortable hotel, from which they could look down on the thronging traffic of the Avenida Presidente Vargas—an avenue nearly a hundred yards wide, where the chief impression is of speed and noise.

ONCE during their stay the constant flow of traffic was halted. This was on the Sunday afternoon, when a religious procession introduced them to Roman Catholicism in Brazil. The occasion was the annual celebration of the city's foundation, and the image of St. Sebastian, patron saint of Rio, was being carried on a flower-banked truck to a thanksgiving service in the Cathedral.

It was preceded and followed by great phalanxes of youth organizations, priests, monks and nuns, and a detachment of cavalry blowing trumpets. Mr. and Mrs. Winter found it hard to assess how far such a display might represent a true religious spirit and how much might be mere superstition.

A visit on the Saturday to the summit of Mount Corcovado had awakened similar feelings. Here stands the huge granite figure of Christ the Redeemer which dominates the city and appears as a cross from far out at sea. It is a tremendous piece of symbolism, but Mr. and Mrs. Winter could not help wondering how much it means to the average Cariocan.

ON the Sunday morning Mr. Elder took Mr. and Mrs. Winter to the Union Church in Copacabana, and they also had time to look round this fabulous part of Rio, known as the "millionaires' playground". The famous beach, a sweeping crescent of white, hot sand, was thronged with holiday makers. The standard of architecture here is very impressive; blocks of graceful modern buildings, probably as fine as any in the world, stand across the promenade from the beach.

But the ostentatious wealth of Copacabana makes more poignant the poverty of the shanty towns on many of the hillsides above Rio, which seemed to Mr. Winter very reminiscent of Johannesburg as described by Trevor Huddleston in *Naught For Your Comfort*.

There is no colour bar as such in Brazil, where a newcomer is immediately struck by the tremendous variety in colour of the people, but there is strong class-consciousness, and in the main the lighter-skinned people form the upper classes and the negroes the lower.

ON 21st January Mr. and Mrs. Winter went on to Campinas, where they are now at language school. Mrs. Elder had spent the week-end here successfully house-hunting for them. They were very pleased with her choice, and rather amused to find that it had more modern amenities than the house which they had last occupied in England, including a bathroom. They do not, however, expect to find such comfortable conditions when they eventually go on to the interior of Brazil!

They began language school the day before they actually moved into the house, as they wanted to miss as little as possible. They are studying with about sixty or seventy other students, almost all of them American missionaries, and appreciate the times of fellowship which they are able to have together. They find some American domestic ideas very amusing, as most of their fellow-students seem to think that a refrigerator is essential and a car almost as necessary, but they are all very friendly, and learning a new language together is one of the quickest ways of destroying any barriers.

The "direct" method of teaching Portuguese is used in the school, which means that right from the start the students attend a conversation class and repeat strings of sentences, at first slowly and with great emphasis on pronunciation, and then much faster at a timed speed. Grammar seems to be left

(continued on page 59)

Hospital Trains its First Girl Nurses

FOUR girls have begun training as nurses at the Ntongo mission hospital in Belgian Congo.

They are the first girls to be given this training in an area where the education of young women is thought unnecessary.

The four pioneers are Mboyo Adele, Bilepo Pauline, Monkono Marguerite and Ikuma Pauline.

Ikuma is an inquirer and may be baptized soon. The other three have been baptized.

All four attended the mission school and are now doing well in the hospital.

They look very smart in their uniforms — blue dresses with white aprons.

Women patients are happy to be attended by them. African nurses in the past have all been boys.

One or two of the girls may be sent later to Kimpese to take assistant midwives' certificates. As the Ntongo hospital is without a doctor, they cannot obtain the certificates there.

ANOTHER step forward at the Ntongo hospital is the starting of a sewing class for women attending the ante-natal clinic.

There is a strong belief in the district that a baby will die at birth if any preparations for its arrival are made.

Now, however, a number of mothers-to-be are making baby clothes and patchwork cot covers. Some of the women had never handled a needle before. But they are doing excellent work.



A girls' class at Ntongo school

Children attend the class with their mothers. The older ones are also learning to stitch. And the babies play with the empty cotton reels.

No formal talks are given to the class. But the missionaries chat to the women about everyday affairs and find many opportunities to tell them about the Christian Faith.

The four girl nurses and the sewing class are signs of remarkable progress when the backwardness of the district is considered.

A missionary recently noticed a bowl of water on the locker beside the bed of a woman patient in the hospital. In the bowl, three water beetles were swimming. The patient said she was going to make her three-month-old baby drink the water to ensure that the child would be able to walk when it grew up!

New Missionaries arrive in South America

(continued from page 58)

to look after itself, but the method gets results; although at first they were quite at a loss with their neighbours, Mr. and Mrs. Winter found that after only three weeks they could get along with them quite happily in simple conversation, and they were very friendly people.

BOTH Mr. and Mrs. Winter and their two children have adapted themselves quickly to the climate, which is very hot when the sun is shining,

but there are occasional breaks of rain and cooler periods which are very welcome, and the children have settled into their new surroundings very well.

After a few days, Mr. and Mrs. Elder returned to Ponta Grossa, but only for a short time, for in April they were to move to the new location where the B.M.S. is to develop the work in Brazil—at Cianorte, in North Paraná. Mr. and Mrs. Winter were very much looking forward to the end of April, when a break from language school would enable them to stay with Mr. and Mrs. Elder at Cianorte, and see the place where they will eventually be working.

Mission Faces New Situation

By W. CRANSTON BELL

Shortly after his arrival in Trinidad, Rev. W. Cranston Bell sent home a personal report on his first impressions of the situation in the Island. Some of his observations on the general background are of especial interest.

WE have arrived at a most interesting and, indeed, critical time in the history of the island itself as well as that of the churches and of the witness the mission is making with them. Politically what amounts to a revolution has taken place with the advent of this very young new party, the People's National Movement, which under Dr. Eric Williams now forms the government of the island. The repercussions of their new attitudes and policies will probably not be felt in full for some time, but in three directions at least it will directly or indirectly affect us as a church and mission.

First, in the "curbing" of the influence of the R.C. Church, and to a lesser degree possibly of the Anglican Church with a possible consequence that a united "Free Church" voice might be raised with some real effect on the direction this people is to take.

Second, in the increased opposition which may be expected from the other religious groups in the island, i.e., Hindu and Moslem, as they demand a greater share in the education of the children of the island, with again a possible consequence that the tendency will be to increase the number of government schools so as to avoid the religious clash, and

that grants now made to assisted schools may be cut down or even withdrawn.

Third, in the hint that has been given that those underdeveloped areas of the island such as the Moruga Road district will be given rather more attention agriculturally, so that there is some chance that the low economic state of this area in which so many of our churches are established may be changed for the better.

ECONOMICALLY, of course, the future of the Island would seem to be bound up with oil development. Surveys and borings are continually being made and, since some of these are taking place in this same area, there would seem to be a strong possibility that the same changes could come over this district as are so apparent in the areas to the west, with the growth of new settlements and the challenge to the Christian forces for evangelism and the planting of the churches since, as far as the Protestant church is concerned, we are the strongest unit here.

Socially, the great admixture of races in the island complicates all future developments, not least because of the growing influence of the "East Indian" element, and to this extent the recent Mudie report regarding the West Indian capital would appear to be correct in its comments on this element in Trinidad. Up till now, as far as our own Baptist work is concerned, it would seem to have been almost entirely confined to the Negro population, but if we are serious in any future extension it would not be right to confine our appeal to such.

I have noted with a warming of the heart that the tiny but commercially strong Chinese section in the community has a very high reputation indeed for good citizenship and complete honesty in business dealings, but I have been informed, and it is a matter of concern, that they would appear to be indifferent to the claims of the gospel. Here it may be is a fresh field of endeavour for our proposed southern extension work.

INTER-CHURCH relationships are closer than I had gathered before we came and there is a certain amount of planned co-operative enterprise, chiefly amongst what might be called the Free Churches. But there would appear to be no definite approaches to anything like joint or united efforts in education and training work, such as

(continued on page 62)



An old lady with her great-granddaughter outside their home in Trinidad



In Trinidad there is a considerable Indian population. Here is a Hindu temple at Corepe. Note the crude paintings on the whitewashed walls

Starving People Saved by Making Marmalade

With better rice harvests, village conditions have improved in the area served by the mission at Khulna in East Pakistan and the distribution of relief has stopped.

While the distribution was going on, many people were saved from starvation.

Thousands of rupees worth of dried milk, butter oil and cotton seed oil were received through the East Pakistan Christian Council at Khulna. The three Protestant church groups in Khulna worked together in distributing the relief.

Some money was also received. Part of it was given to very needy people.

But most of it was used in an industry centre. The needy people were paid wages for making marmalade, peanut butter, toy trains,

toy cars, coat hangers, and jute and coconut-fibre rope. Americans in Dacca gave the centre a rope-making machine. Products of the centre were sold to aid the relief funds.

Relief receivers who gathered in Khulna have now been able to return to their homes.

All Students Please Note!

The President of the Baptist Students' Federation is anxious to contact all Baptist young people entering a University, Training College, or Nursing Course this autumn.

He would be grateful if names could be sent to him: Geoffrey Reynolds, 402 Copnor Road, Hilsea, Portsmouth, Hants.

Good Reading For Everybody

For Serious Study

Two further pamphlets in the "I.M.C. Research Pamphlets" series have recently been published by the S.C.M. Press.

The Communication of the Gospel to Illiterates, by H. R. Weber (7s. 6d.) deals imaginatively with a most important subject. The author bases his essay on experience gained when working as a missionary among illiterates in Indonesia. He has much that is valuable to say about the whole problem of illiteracy and indicates effective ways of teaching.

A good deal of what is written, and especially the suggestions as to teaching methods, will help teachers everywhere.

The Gospel and the Religions, by Walter Freytag (3s. 0d.) is a translation of a pamphlet prepared for students in Germany. The author seeks to state clearly and sharply, in the light of the Bible, the living issues which arise in the present-day confrontation of Christianity and the non-Christian religions of the world.

For Women Only

Daughters of Eve: by J. R. Batten (Carey Kingsgate Press, 4s. 6d.) is a collection of twelve addresses on Old Testament women by the new President of the Baptist Women's League.

The characters of the women concerned are sketched with understanding and skill, and relevant lessons drawn.

For Boys and Girls

Stirling Tract Enterprise has recently re-issued David Kyles' book on William Carey: *Two Ends of a Rope* (3s. 0d.).

It was specially written for children and is well illustrated. David Kyles, it will be remembered, was in the service of the B.M.S. at the Baptist Mission Press, Calcutta.

Christian India

AT the end of April there appeared on book-stalls an admirably produced book bearing the title: *Christian India*. It was published by Thames and Hudson Limited and priced at 42s. Its appeal and interest lie not so much in the text but in the magnificent pictures which are reproduced in photogravure.

The photographs were taken by Bernard Moosbrugger of Zurich, and the description written by Felix A. Plattner who accompanied him on his tour through India. The English translation is introduced by Father Trevor Huddleston.

Father Huddleston's assessment after reading this book is worth quoting. He writes: "It becomes obvious that the Christian Church has made a contribution, out of all proportion to its size, in the field of education and social welfare: that in fact, India like Africa really owes the initiative in all educational effort to the missionary."

AFTER referring to the changes taking place in India today as the state becomes more and more responsible for education and the Church becomes more Indian, he goes on to say: "That the Church in India, surrounded as she is and must be by the temples and mosques of Hindu and Moslem, will not only survive but make a greater contribution, there can be no question. But she will have to pass through tribulation, no doubt. It seems to me that the crisis for Christian 'missionary' churches lies here: in their recognition immediately of the forces of an emergent, virile nationalism, and in their adaptability to these new forces. And it seems to me there can be but one way of adaptation: the way that Christ Himself showed us in His birth and in His death: *Identification and Sacrifice*."

These two words he explains in the following terms: "The readiness of the Christian Church to enter into, as fully as possible, the whole social fabric . . . the determination to share in the blood and the sweat and the tears of an emerging civilization; and with this the readiness . . . to be stripped of all that which might hold her tied down to 'Western' ways of thought and expression, of all false values imposed by custom."

BAPTIST readers will have some surprises not only as they read Father Huddleston's introduction but as they peruse also the main text. The term "Christian Church" is generally used in the sense of "Roman Catholic Church" or in reference to other "Catholic" bodies in communion with that Church.

Thus Father Huddleston can write: "The two 'great' periods of Indian missionary endeavour

were indeed the very early and the Counter Reformation periods: the time of the founding of the Syro Malabar Church in Travancore nineteen hundred years ago, and the coming of the greatest of all Indian missionaries, St. Francis Xavier. It is in South India that the greatest concentration of Christians is to be found—and it is well to remind ourselves that, after nearly two thousand years, there are only some ten million Christians of *all* denominations in the whole of the sub-continent: roughly three per cent of the total population."

Though South India features large in the book, the "*Church of South India*" is not so much as mentioned. Nor does Carey's name appear in the story of Christian India.

However, one must be fair to the authors. They state explicitly that they are limiting themselves to a description of "Catholic" missions; and their occasional references to the activities of Protestants are marked by courtesy and respect.

THE regions of India are dealt with in the following order: the extreme south (about Cape Comorin), Malabar, Travancore, Goa, the Deccan, Trichinopoly, Chota Nagpur, and Bombay. A section on the festivals of the Church in India deals principally with the remarkable ceremony at Goa on the 400th anniversary of the death of St. Francis Xavier, when his remains were taken from the silver coffin and publicly exhibited and adored by the people.

Despite features in the book which Protestants might hesitate to describe as "Christian", and despite the limitation of the treatment, all readers will find great pleasure in the splendid illustrations, and much profit from the history in the text of "Catholic" missions. And it is always useful to be able to understand in what proportion other Christians see us and the work we are attempting to do for the same Lord.

Mission Faces New Situation

(continued from page 60)

ordinary schooling, teacher-training, or theological training. And the denominational lines of delimitation are etched rather more deeply by the fact that they tend to follow either racial or social strata.

In the ministerial associations of both north and south and in the proposed "Mission to the New Nation", i.e., to the West Indies Nation which Federation aims to bring into being, there are opportunities for fellowship and common activity which will help to overcome some of the adverse effects of our present divisions.

CALL TO PRAYER

(Based on the Prayer Calendar)

1-6 July: NEW PROJECTS. Millions of Chinese people live outside China proper. Pray for missionaries working among them and especially for Rev. H. W. and Mrs. Spillett in their work at Hong Kong for the Council on Christian Literature for Overseas Chinese and Rev. J. and Mrs. Sutton at Kuala Lumpur in Malaya and their literature work for the Malayan Christian Council.

Remember, too, the new B.M.S. project in Brazil and Rev. A. C. and Mrs. Elder and Rev. D. G. and Mrs. Winter who are concerned in it.

8-13 July: CEYLON. Remember the work of the Christian community in Ceylon, small in number and set in the midst of a sea of resurgent Buddhism. Pray especially for the Ceylon Baptist Council, the B.M.S. Ceylon Secretariat at Colombo, and the Cinnamon Gardens Baptist Church in that city. Pray, too, for the educational and evangelistic work attempted through

the Girls' Boarding School, the Carey Baptist College (for boys) and the Christian Home Movement.

15-20 July: CEYLON. Pray for the church and evangelistic work at Matale and the Girls' School in the town and the Ferguson Girls' High School at Ratnapura. Remember, too, the evangelistic work among Tamils.

22-27 July: BOLOBO. Here there is a rapidly growing town from which our missionaries serve a large area. Pray for the churches on the station and in the villages, for educational work there and teacher-training and for the medical work in the hospital and in the district.

29 July-3 August: LUKOLELA AND NTONDO. Pray for the church, evangelistic, educational and medical work in these two centres, remembering not only our missionaries but also their African colleagues.

MISSIONARY RECORD

Arrivals

10th April. Mr. B. G. Ellis, from Calcutta.
12th April. Mrs. R. F. Richards and two children, from Yalamba, by air.
15th April. Dr. and Mrs. M. C. Spencer and child, from Bolobo, by air.
16th April. Dr. Gwenda M. Lewis, from Vellore, by air.
27th April. Rev. T. I. and Mrs. Bowen and three children, and Miss D. A. Kitson, from Udayagiri; Mrs. H. Griffiths, from Calcutta; Miss E. Throup, from Ludhiana; Miss B. Loosley, from Daryaganj; and Miss I. D. Johnson, from Balangir.

Departures

15th April. Dr. and Mrs. J. R. Taylor, for Belgium, for study.
24th April. Mrs. P. Cook, for Belgium, for study.
2nd May. Miss L. J. Lewry, for Ntondo.
6th May. Miss M. M. Pringle, for Belgium, for study.

Birth

11th April, at Delhi, to Rev. W. T. and Mrs. Morgan, a son, Dafydd Brian.

Death

23rd April, at Welshpool, Rev. George Hughes, India Mission, 1890-1913.

ACKNOWLEDGEMENTS

(To 14th May, 1957)

Donations

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously without address:

General Fund: Anon., 10s.; For Famine Relief and Bible Distribution, £1.

Medical Fund: Anon., 13s.; Anon., for Lepers, £1; Contents of Nursing Box, £2 10s.; W.S.R., for Leper Work, £6; Anon., £1; TIM, "To assist in work among the Leper Children", £1.

Deficit Fund: Anon., £10; Bis dat, £5 5s.; Anon., £3; Anon., £1; Anon., £10 10s.; Birthday Gift., 10s.; F.D. per *Baptist Times*, £1; "New Church" Baptist, £1; A member of Beckenham Baptist Church, £1.

Legacies

The following Legacies have been gratefully received in recent months:

April	£	s.	d.
12 Thomas Samuel Palmer	300	0	0

April

	£	s.	d.
16 Samuel John	10	0	0
18 Miss M. F. Lee	138	10	2
23 D. J. Griffiths	150	0	0
26 John Rees	502	1	2
26 Miss E. M. Giles	500	0	0
29 Miss E. Collett	111	0	3
29 Miss Agnes Anderson	500	0	0
29 Miss E. A. Hunter: (Medical £25, Translation £20)	45	0	0

May

1 Mrs. Bessie Chivers	100	0	0
2 Albert E. Snowden (Medical) ..	10	0	0
2 Mrs. Rosa Jane Harrison	30	0	0
8 James Nicholls	100	0	0
9 Mrs. Edith Girling	25	0	0
10 Miss Ann Marion Jenkins (Medical)	178	0	0

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AUGUST 1957

PRICE FOURPENCE

Missionary Herald

OF THE BAPTIST MISSIONARY SOCIETY



A nursery school in China

The Gospel and Islam

ONE of the most significant decisions made by the Society in recent years was that which led to the separation of our East Pakistan work from that of West Bengal. The political situation made this separation inevitable though many regretted it because of ancient and cherished associations. And for Christians the idea of a separated and pure Moslem state was not so attractive as it was for the Moslems.

Now there is a B.M.S. Pakistan Field with its own Field Secretary, Rev. Gordon Soddy. Last year the Society, out of its surplus, set aside £5,000 for advance work in that field. It is hoped that we will now be able to make progress in the proclaiming of the Gospel to the followers of Mohammed.

When our work in Bengal was considered as one, Moslems formed only one community among others, and the B.M.S. was only one society among many. In East Pakistan over ninety per cent of the people are Moslems and the B.M.S. is the main missionary society in the field. On it so much depends.

Formerly in Bengal our missionaries and their national colleagues, for various reasons, preached the Gospel mainly to the low-caste Hindus. And among them they had much success. Comparatively few converts were won from among the Moslems. Consequently most of the Christians in what is now East Pakistan have been won from among low-caste Hindus and are still in a measure Hindu in outlook and customs. This presents a real difficulty to the Moslem. If he becomes a Christian he has to become a member of what seems to him to be, partly at any rate, a Hindu group. Now the situation is changed and there is opportunity for real advance.

THE importance of the Pakistani State is not always realized here in Britain. When we think of the Moslem world we usually have in mind such countries as Saudi Arabia, Iraq, Iran, Egypt and Turkey. We have learned recently from bitter experience of the significance of the Arab states in relation to our defence and our economy. But in a sense it is Pakistan and not any one of these other lands which holds the key to the Moslem world.

A glance at population figures makes this apparent. The population of Pakistan (81,540,000) is almost equal to that of all the Arab states put together (84,236,000). The population of East Pakistan alone is almost the same as the total of the populations of Saudi Arabia, Yemen, Bahrein,

Kuwait, Muscat and Oman, Qatar, Trucial Coast, Egypt, Iraq, Jordan, and Syria!

The population of East Pakistan itself, of course, is larger than that of West Pakistan and more concentrated. Moreover, of the two parts of Pakistan, East is much more industrialized.

Need more be said to indicate the importance of B.M.S. work in that land?

LET it not be thought, however, that the task of winning Moslems for Christ is an easy one. Far from it. A number of reasons conspire to render it most difficult to establish a virile Church in a country where Islam holds sway.

Islam itself is a universal religion with a lofty ethical standard. It is known in various forms and can, like all religions, become debased by contact with inferior religions. But generally it is vastly superior to Hinduism, to most forms of Buddhism, and to the more primitive religions. It derives a good deal from the Old Testament scriptures and has been influenced by Christian thought. It is strongly monotheistic and regards idolatry as an abomination.

On the part of Moslems there is a considerable amount of prejudice against Christianity, though Jesus is regarded as a great prophet and the Jewish patriarchs are venerated. This prejudice is due in part to a misunderstanding of Christian doctrines and in part to the regrettable fact that in the early days the only forms of Christianity with which Moslems came into contact were unworthy ones.

A dominant feature in Islam is its emphasis on the brotherhood of Moslems and on the solidarity of the family. That is why it is so difficult to gain converts one by one. The pressure of the family and of the community generally is usually too strong for the inquirer, be he so ever earnest and sincere. He knows that if he professes faith in Christ every possible obstacle will be placed in the way of his being baptized. If he is baptized he will be completely shut off from family and community.

It is not at all easy to preach the Gospel to Moslems. There is a serious problem of communication. So many of the words we use to describe our faith have a completely different meaning for the Moslem. This is one of the problems which is being studied at such institutions as the Henry Martyn School of Islamics at Aligarh, on the staff of which the B.M.S. is represented by Miss I. G. West.

(Continued on page 76)

A Leper Patient Finds Christ

By E. C. WIGNER

PHULMANI was brought up in a village home in Orissa with a number of her relatives. They belonged to the farmer caste, and although they were not rich, they had sufficient food and clothes, and were able to live fairly comfortably in a small way. Phulmani herself knew very little beyond the bounds of the village. She could do the usual work done in an Indian farmer's house—cooking the meals, looking after the cattle, gathering fuel for the fire, helping sometimes in the ricefields at time of harvest, and sometimes, too, she would visit the nearest Hindu temple to make her offerings and prayers. She performed the Hindu rites and ceremonies in her home as far as she could.

One day she noticed a light patch on her skin and found that it had little feeling. This frightened her, but she decided to keep it secret as long as possible. The patch gradually became larger and other marks developed, and the family came to know about it. They took some precautions in the home, but thought it best not to make it known outside the family.

AFTER a time, however, some of the villagers found out, and at a meeting of the Village Council, the head of Phulmani's house was told that she must no longer stay in the village as she was a danger to others living there. Very sadly he repeated this to the family. What was to be done? Many people would have turned her away, giving her a little rice and, if possible, a little money, to join a group of beggars somewhere, since she was thus cursed by the gods. But these were kindly folks and there was some family feeling among them, and they were not willing to turn her out with nowhere to go.

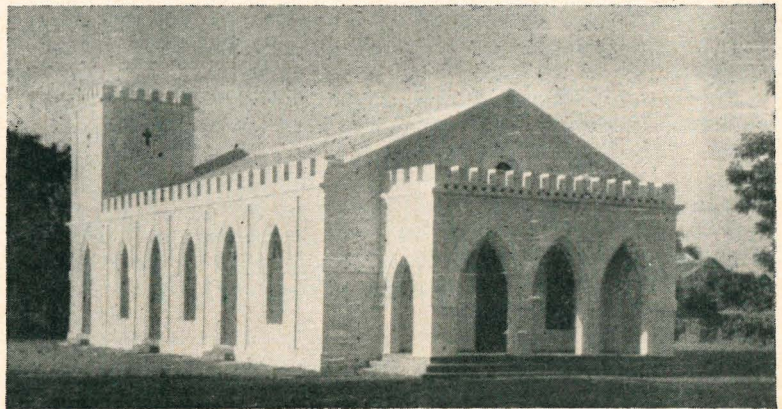
Inquiries were made and a few days later, when Phulmani's nephew returned home in the evening, he brought news of a place near Cuttack where patients with leprosy were cared for. He knew it was a mission hospital and that those who looked after the patients were Christians. He did not know the meaning of these words, but he understood that those who lived there were happy, and that good treatment was given for their disease; some patients were even able to return

to their homes, symptom-free. It was agreed by all that this was the answer to their problem. Phulmani must go to the mission Leper Home.

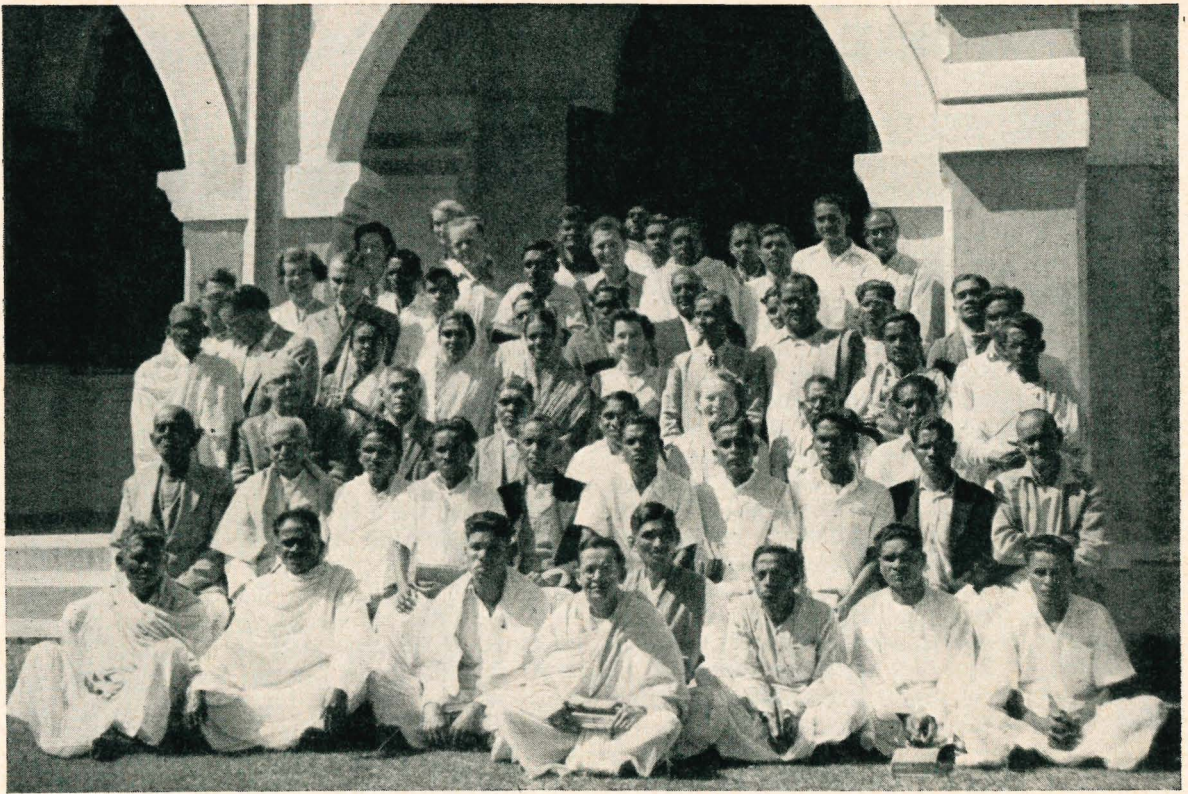
A FEW days later, after travelling a long distance on foot, cooking their rice on the way, and sleeping under a tree or on the veranda of a house by night, they reached the Leper Home. Phulmani was examined and accepted as a patient. Fortunately there was room for her at the time. It was with a sad heart that she saw her nephew depart, leaving her among strangers.

However, the Christian matron and the other patients welcomed her in a very friendly way, and she found that here no one was afraid to touch her for fear of infection. She shared a large room with two other women like herself, and each was able to cook her own food if she liked.

At first Phulmani thought she had come to a place with no religion, for she saw no sign of a shrine nor any image nor Brahmin priest. But during the first evening she joined the other women and girls as they sang a hymn in her own language, and then listened as the matron told them a Bible story and then led them in prayer. This was something completely new for her and she asked questions about it all, especially about this way of praying when there was no image. Other patients told her about the change in their lives since they had become Christians. She had many talks with the matron who was a real friend to all in her charge.



The chapel of the Leper Colony, Cuttack



Members of the Utkal Christian Church Central Council at Cuttack

PHULMANI became a Guide, although she was over-age according to English standards, and there she learned many interesting and useful things, as well as more about the Christian way of life. Gradually her heart was opened to receive the Gospel message, and she found salvation and forgiveness, peace and joy, as she accepted Christ as her Saviour. After further teaching and preparation the great day came for Phulmani when she was baptized along with a few others in the river not far from the hospital. Phulmani's conversion was a very real one, and brought her much joy.

Time passed. Some of the patients were discharged as symptom-free, and were able to return home. Although the same treatment was given to Phulmani, she was not cured—rather the disease increased and gradually spread through her body. Had she come for treatment when the first signs of disease were discovered it might have been different. She soon became an old woman, though not so old in years.

THERE came a time when she could no longer attend meetings nor cook for herself. Later still she was bed-ridden. She lost her eyesight, her

legs were swollen and stiff with filaria, she could not raise her arms sufficiently to feed herself. The Guides took turns in feeding her and giving her water to drink.

Although her body was so deformed and diseased, yet Phulmani knew what it was to rejoice in God her Saviour. Even when in great pain, in answer to inquiries about her health, at the end her face would light up as she said, "But I have peace in my heart".

She wondered at times why she lived so long to be a burden to others; she felt so useless and longed, as she said, to "go and see the King". Those who knew her best did not think her useless. She was always ready to witness to what Christ meant to her, and probably helped other patients, who lay in the same ward, to seek forgiveness and salvation for themselves. Instead of complaining at her sufferings and pain, rather she rejoiced in the happiness and peace which she experienced in the presence of the living Christ with her day by day as she waited for His call.

It was a glad day for Phulmani when, leaving behind her diseased, deformed body, she passed on to see the King in His beauty, to be for ever with her Lord.

Policy Talking Points

On many questions of missionary policy there is need for thought and discussion. Here are some challenging personal views expressed by missionaries in letters and reports.

It is by no means original to say that Africa can only be evangelized through the work of Africans. By concentrating more on training, we are hoping to hasten the day when that evangelization can take place effectively. *The hope of the Church here lies in a few really well-trained leaders rather than in a partially educated mass.*—Belgian Congo.

The whole question of the number of teachers employed by the Church in our area was discussed (at a head teachers' meeting). Because of the vast number of those employed, the standard and payment are very low. I am sure that in the next few years *we must concentrate on building up the standard of the ministry in our area and concentrate on quality and not quantity.*—Belgian Congo.

There were lectures on vegetable growing (in two districts which had been reduced to starvation). Then seeds were given to those who attended the lectures. We feel this is a real way to help the Pakistan Church economically. *It does not teach people to beg, but to use land and labour to produce something which will feed a family or sell.* The result is not obtained unless the receiver does something about it. Twenty tomato seeds, useless to a

beggar, can produce a handsome yield to one who is prepared to make an effort.—East Pakistan.

The question of increasing the pay of our local workers came up. It has long been felt by many of us that this ought to be done. Although every delegate agreed to its necessity, practically none was in favour of an increase in the annual subscription to the union per baptized member. We believe that many members could afford to give more. *The whole question of the self-support of the Church in India is involved here.* Sometimes one cannot help feeling that progress in this direction is very slow.—Orissa, India.

The area is a mixture (of tribes). Often there would be two villages only a few hundred yards apart, each with its own church building and teacher (because they belonged to different tribes). *I used to insist that we held one service in one church and all the people had to come there.* I found myself emphasizing our oneness in Jesus Christ and the need to remember that we belong to His Church, not to our own particular tribe. In most of our district, we have cause to give thanks that these tribal differences are being forgotten and we pray that this may soon be true of this area as well. It is proving a great stumbling block to the growth of the Church.—Belgian Congo.

Magic Lanterns Still Useful

Old-fashioned magic lanterns are still useful to some missionaries.

The mission at Sambalpur in Orissa has one which is operated by a pressure lamp. A team from the mission took it on a three-month tour of villages.

Aim of the team was to present Christianity to Hindu and animist people living around churches.

The team's method was to use a church as a base and to go out

from it with a supply of tracts and the magic lantern.

After tracts had been distributed in a village, the magic lantern was used to show slides illustrating the life of our Lord. Simple preaching followed.

In every village visited, nearly all the inhabitants turned out to watch and listen in respectful silence.

At each local church the team explained to the members how they could follow up the contacts made.

Two Doctors and Others Volunteer

At the April meeting of the General Committee of the B.M.S. offers of service were accepted from thirteen candidates. They will now proceed, some to Selly Oak, Birmingham, and some to Belgium for further training.

Included in them were two doctors and their wives, four nurses, and two qualified teachers.

Books Wanted

A missionary engaged in translation work wishes to borrow Parts I, II and IV of *Anthropological Notes on the Bangala of the Upper Congo River*, by John H. Weeks. Any reader willing to lend these books is asked to communicate with the Editor, B.M.S., 93, Gloucester Place, London, W.1.

Missionary Honoured

The late Rev. H. B. Parris has been posthumously honoured by the Belgian Government. He has been made a *Chevalier de l'Ordre Royal du Lion*.

Mr. Parris served at Yakusu, Belgian Congo, for nearly thirty years.

Buddhist College Opened in Peking

A Buddhist Theological Institute was opened in Peking last September. It offers a two-year elementary course and a four-year advanced course.

Pali, Sanscrit, and other languages are taught in addition to Buddhist doctrines.

Eight Baptized

Eight believers were recently baptized at Balurghat, West Bengal. They were all from among the non-Christian community.

In the Lushai Hills there is a growing and vigorous Church

By E. G. T. MADGE

I HAVE just had the very good fortune to be able to pay a short visit to Mizo; it is a pity that it is not more accessible as there is so much of interest there, and many would like to visit it. In case you don't recognize the word "Mizo", it is the name which the people whom we call Lushais use to refer to themselves, and it is also now the official Government name for the area which we have been in the habit of calling the Lushai Hills.

My wife and I set off from Calcutta on 22nd February, and in just over two hours by air we were in Silchar. So far so good. But then the fun started! From Silchar to Aijal is only a little over 100 miles, but it contains enough hairpin bends for a road several times that length. After driving twenty-five miles on the level we came to the gate which stands at the entrance to the hill road. As we began to twist and climb up the hill along a road which is only wide enough for one vehicle, we thought we were seeing the ultimate in "jeepable" roads. How wrong we were!

After staying at Aijal for a few days, we set out for Lungleh along another 100 miles of hill road. Throughout the entire 100 miles the road is either winding or steep and mostly both together. As one approached some of the corners it seemed quite impossible that even a jeep could get round. Our average running speed, excluding stops at the gates, was about ten miles an hour. I never knew that ten miles an hour could feel dangerously fast before!

ABOUT thirty miles from Lungleh we came to a village which was the "first-and-last" church in our Baptist area. Here we were greeted by a floral arch across the road and a crowd of men, women and children. We had to get out of the jeep and drink tea and then we were presented with twenty-seven eggs and one chicken! This present was only the first of many such gifts received during our stay, consisting of cabbage, carrots, turnips and other edibles.

We reached Serkawn on 2nd March and we made that our headquarters for our twelve-day stay in the area.

Mizo is so different from the rest of India that it is very difficult to describe it. There is not a flat space anywhere—the country is all hills and valleys. The views are often incomparable—from the Serkawn compound one can look east into Burma and west as far as Chittagong.

It was a great thrill to realize that all the people one met along the road are at least nominal Christians. Every few yards we were met by the Mizo greeting "*Chi Bai*". It would be impossible to estimate how many times we shook hands! The most prominent building in each village is the church, and all the life of the Mizo people centres in the church.

There is a noticeable absence of temples and shrines, and on Sunday all work (even the carrying of water) comes to a standstill, in order that as many as possible might attend church. Even if one had wished to travel on Sunday, it would have been impossible as there were no jeeps in which to travel.

WE visited the hospital, teacher training school and other institutions on the Serkawn compound, where our missionaries live. We also visited nearby villages, including Pukpui, situated



(Photo: E. G. T. Madge)

Rev. H. W. and Mrs. Carter entertain Mrs. Madge to tea at Lungleh

about three miles from Serkawn, in which the first converts were made over sixty years ago.

This is the village which was completely destroyed by fire in April, 1956. With the aid of relief funds from the N.C.C. and the B.M.S. many of the houses have now been rebuilt, though it will be a long time before the village returns to normal. It was in Pukpui, too, that we saw part of a Japanese bomb, which had been dropped in the jungle nearby, now being used as the bell to call people to worship.

Our visit to Mizo coincided with the Annual Meeting of the Presbytery in the village of Theiriati, and we were glad to have the opportunity of fellowship with delegates from all over the country. It was said that altogether 2,000 different people attended the meetings. Every Mizo seems to be born with the ability to sing in four-part harmony, and the performance of choir and congregation, entirely unaccompanied, was stirring to listen to.

In Theiriati we met senior pastors and church members who could remember what it was like in Mizo before there was a single Christian in the country. We also met young men and women who are taking increasing advantage of new educational opportunities in Mizo and outside, and who within a few years will be the leaders of their people.

ALL around one at the time of the Presbytery were signs of a vigorous and growing church. Not only is the church membership in Mizo itself increasing, but the Mizo people are reaching out to their non-Christian brethren of other tribes in nearby hills, and great success is attending their efforts. While we were in Serkawn a group of men from another tribe came from a village six days' travel from Lungleh to buy Christian literature.

At the same time we were constantly being reminded of the big problems facing the Mizo Church today. There is the problem of nominal Christianity: the second and third generation of Christians have not been stirred by the love of God in Christ as their parents and grandparents were. Each generation has to be evangelized all over again, and preachers and leaders are desperately needed to undertake this task.

New denominations have been coming in from outside, leading to division and dissension in some of the village churches. These other groups have not grown as rapidly

(Photo: E. G. T. Madge)

Members of the South Lushai Joint Committee and their wives



(Photo: E. G. T. Madge)

Mrs. Madge with Lushai G.A. leaders

as was feared a few years ago but, nevertheless, the damage which has been done is considerable.

Then, there is the problem of supplying the church with adequate leadership. Government is spending a lot of money on improving the life of the Mizo people and good posts at lucrative salaries are being offered to men and women with the necessary qualifications. As these salaries are twice or thrice what the churches can pay, many potential leaders are being drawn into Government service.

(continued on page 75)



Rain had been falling all night in the foothills of the Crystal Mountains of Belgian Congo. Rivers and streams were swollen.

One of the rivers, the Lukala, takes a serpent-like bend near a cement works. It almost flows back on itself as it passes through a deep valley. Here the local people have planted sugar canes and banana palms.

On the rim of the valley, a large crowd of people converged about nine o'clock on a Sunday morning. They were following a group of about thirty young men and women who were to be baptized.

The women were mostly young wives. They all wore white robes and head scarves. The robes had been made from old medical jackets, nurses' uniforms and aprons. A student at the Kibentele Bible School was the dressmaker. The head scarves were triangular bandages.

The young men were in white shorts and singlets.

And, as these young people made their way to the swirling, sandy waters of the Lukala, they sang: "Follow, follow, I will follow Jesus. Anywhere He leads me I will follow Him."

The onlookers formed an arc facing the hills, gashed and red where the cement workers had

Young Church to Face C

How are the young Baptists in Ceylon facing the present situation in their country? A number of them attended a camp at Matala. Here is a comment on their discussions:

"The young people showed they were aware of the challenge of resurgent Buddhism and nationalism.

"If, perhaps, a note of nervousness could be detected, there was also a determination to face the issues involved and to beware of rendering to Caesar that which belongs exclusively to God.

"One man summarized the difference between Christianity and



Raj Kumari Amrit Kaur cutting the ribbon at the opening of the new Ludhiana Hospital buildings

New Buildings Opened at Ludhiana

The new buildings of the Christian Medical College Hospital, Ludhiana, Punjab, India, were opened last March by the Minister of Health for India, the Hon. Raj Kumari Amrit Kaur. They consist of six wards, an administrative block, operating theatres, blood bank and casualty department.

Thus the first phase in the project for improving the Hospital has been completed. The second phase will consist of the erection of six more wards and seventy-five private rooms. The work on these will proceed as funds become available. When the whole building is completed it will be a well-planned modern hospital of 500 beds.

Both the Punjab Government and the Central Government are assisting with grants, but on the understanding that the Hospital authorities will themselves raise an amount equal to what the two governments together give.

Ludhiana Hospital was founded in 1896 by Dr. Edith Brown of the B.M.S. She was largely responsible for its development and the growth of its influence.

Up to the time of Partition in 1947 the hospital was entirely for women and children and was staffed by women doctors. In the emergency which followed Partition it became, almost overnight, a general hospital and men doctors were added to the staff. A few years later, in consequence of government requirements, its standard as a teaching hospital was raised to that of a University and classes for the M.B., B.S. degrees only were instituted.



Raj Kumari presents the scroll to a graduate doctor

White . . . "

blasted the rock. The young men and women were baptized. And the singing at the service drowned the noise of the machines in the cement factory.

After the baptisms, a procession made its way to the church for Holy Communion. In the procession were the young people who had been baptized, their relatives and friends, churchpeople, local pastors, the missionary and, in front, the choir leader with his accordion.

Although the church was extended last year, it was not big enough to accommodate all the communicants. A large group of women occupied a palm-frond booth erected beside open windows at one side of the church.

A storm blew up before the Holy Communion was over, but the Thanksgiving Service followed. Hundreds of francs were taken to the Holy Table for the work of the Church.

There have been four such Sundays in this district recently. The work of missionaries over many years is now bringing splendid results.

But the struggle is not over. To mention just one difficulty: there are no Bibles or hymn books for many of the young people entering the Church.

People Prepare Opposition

Buddhism by saying: 'The Buddhist does works of merit so that something will happen to him. The Christian does good works because something has happened.'

"The young people were not only aware of weaknesses within their own churches, but they were by no means complacent about their own shortcomings.

"It was generally agreed that the only hope for the Church in the face of opposition lies in true revival, a work of God for which we are responsible to prepare and which should have practical social results."



The crowd outside the Chapel after the service of dedication at the opening of the new Ludhiana Hospital buildings

Three Preach at Once, or so it Seems

It is Tuesday evening in a poor and crowded district of Ceylon's capital, Colombo.

Outside a drinking shop a small group of people begin to sing a hymn. They are accompanied on a violin and percussion instruments. A crowd soon collects to listen.

Then two men begin to preach. At any rate, so it seems.

Actually, one is preaching in Tamil and the other is translating his words into Sinhalese, or it may be the other way about. These two men are accustomed to working together and the interpretation is so rapid that careful listening is needed to tell which is interpreting and which is being interpreted.

A new missionary next addresses the crowd. He is not yet fluent in either Tamil or Sinhalese. So, he speaks in English. And his words are instantly translated into the two other tongues. It seems as if three men are all preaching together in three different languages.

An hour after the first hymn, the crowd numbers fifty.

The scene is one often repeated in many parts of the city.

Rev. S. M. Edwards, minister of the Colpetty Tamil Baptist Church, is especially active in open-air

preaching and he is supported by friends from several denominations.



A high-caste Hindu girl outside a B.M.S. hospital

Summer Schools bring Inspiration to Young Women in North India

By A. W. MORGAN

NOW that the future has come" were the opening words of a school essay on Modern Transport. I am reminded of them as I think of the changing landscape of Baraut. It becomes difficult to visualize what it was like even five years ago, so quickly do we get used to changes that bring greater amenities.

I think of the road (or what we called the road) to Chhapraoli, which is ten miles from Baraut and where there is a Christian community. It was a wide, uneven, sandy track of ridges and ruts. In the few cold weather months it could be pleasant cycling there, if somewhat strenuous. The country is flat, but well watered by channels from the main canal, and the fields of sugarcane and wheat are pleasing to the eye. For the greater part of the year, however, it was a gruelling experience, whether in the dry, scorching heat of early summer with the hot wind blowing, or in the humid heat of the rainy season.

It was a relief when buses began to run on that sandy, uneven track. For several years there was one bus daily. Now there is a good surfaced road, and buses every half-hour.

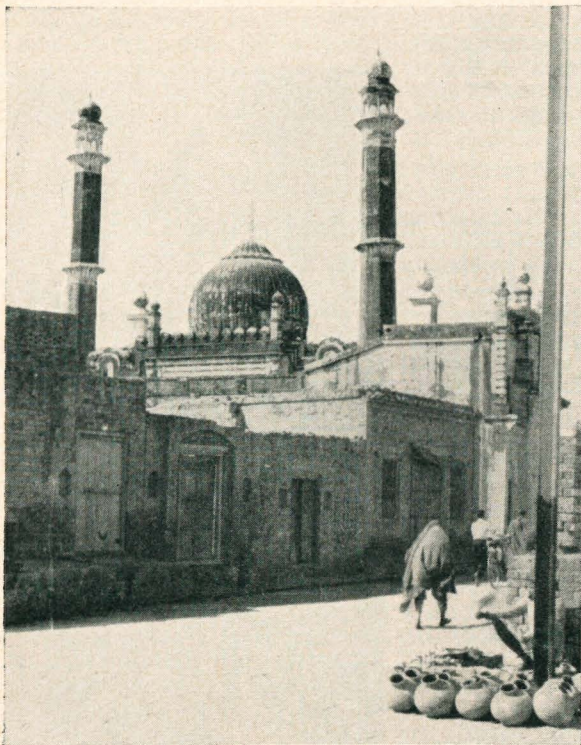
In another direction, a road to Delhi, forty miles away, is nearing completion. How very different this is from the days when Miss Angus first visited Baraut, travelling from Delhi in an ox-cart.

DUE in some measure to roads and motor transport, missionary work too has a changing aspect. For some years now, a feature of the work in Baraut and other mission stations has been the meeting together of village people at Summer Schools, though the connotation is rather different from that of B.M.S. Summer Schools with which young people are familiar at home. There are Summer Schools for village men, mostly illiterate, and for the women, even more illiterate; for Mission Workers and, recently, a Summer School for the wives of the Evangelists and Pastors and Teachers.

Though the villages are becoming more easily accessible, many of them are still remote and isolated, and they are so scattered that it is difficult to give the consecutive Bible teaching necessary if these village Christians who have indeed "come from far" in superstition, ignorance, and heathendom, are to grow strong in the faith and the village church be established. To this end, Summer Schools meet a real need.

I THINK of the Women's Summer School held in Baraut. Once a year the women from the Christian communities in the villages are invited to Baraut for about five days. We particularly like the younger women to come, hoping that some of them will get a desire to learn to read for themselves, for nearly all who come are not only illiterate but have no desire to tackle the arduous task of learning to read. This particular Summer School is indeed held in the Summer—the last week in May, when temperatures are likely to be at least 110° in the shade. By that time, harvest is past, the ground is hard and dry; there is no field work, and so the women have a little leisure to come at this (to us) most uncomfortable time. A great advantage of this season is that they have to bring little or no bedding.

The programme is varied. There is a special speaker to give devotional Bible studies. There is



The Mosque at Baraut

(Photo: G. P. R. Prosser)



Women buying and selling near Bhiwani

the teaching of Bible stories, and the women meet in groups to practise telling these stories in their own words, and also to learn portions of Scripture. There are talks on the Christian Home, Health and Hygiene, and a much enjoyed handwork session when each woman makes and embroiders something attractive to take home. They learn to sing new hymns and bhajans.

A HIGH-LIGHT during the past few years has been what might be called the textbook given to each woman, or "My Bible Book". This was Miss Tuff's idea and largely her own handiwork. The women are illiterate, but would not the possession of a book of one's very own perhaps create the glimmerings of a desire to read? The covers of the book are cardboard, and the leaves are brown paper, and on the leaves are pasted Bible pictures illustrating the stories taught.

There are other pictures, too, of father, mother, and children, having family worship; a church, and people going there to worship; a baptism; pictures with teaching on giving to the Lord's work and other aspects of the Christian life. Each page has the appropriate text to go with the picture. The women may not be able to read, but they recognize picture and text, and so when they return to their homes they are reminded of the lessons of Summer School.

They are encouraged to show the pictures to their neighbours and tell them the Gospel stories. Pictures, such as I have mentioned, which could be pasted into a book about eight inches by six inches, would be most welcome for this valuable work.

WE all know the inspiration of being in a great assembly of God's people. The Summer Schools, though comparatively small, give in some measure this kind of inspiration, and the realiza-

tion that however isolated the village Christians may be, they belong to a great fellowship. Some of our village people had the opportunity of realizing this as never before, when thirty of them went to Delhi last year to hear Dr. Billy Graham.

There they gathered with several thousands in the huge tent, and listened to the clear and earnest messages interpreted so ably by Akbar Haq. How wonderful it is that at a time when there was tension, and inquiries were being made into the activities of missionaries, yet there was freedom to invite to India this great evangelist, and freedom for all communities to gather together to hear the Gospel.

About two years ago, the first Baptist Women's Rally was held in Delhi, inspired by reports we had heard of the Baptist World Alliance Congress. Eleven women from Baraut church attended this Rally and heard Miss K. Lewis tell something of her impressions of that great world gathering.

On the way to Delhi they wondered how their wide village skirts would appear to their more sophisticated sari-wearing sisters of the Capital. But there was more serious talk too—of the response they would give at the meeting. They had decided to sing the chorus of a bhajan,

"We are the disciples of Jesus Christ,

We'll sound his fame throughout the world",
and so they had a part in the meeting.

Throughout the Church in North India, in city and in village, there is felt the need for revival, and preparation is now being made for a team of devoted Indian leaders to visit each church and preach the Word of God. On each mission station there is much prayer that their messages may awaken us all to our great need to repent and turn from our sin, fulfilling God's conditions for blessing.

Please join us in prayer that all of us in these needy churches of North India may realize that Revival has to begin with the first person singular. Then we may be sure "there shall be showers of blessing".

In the Lushai Hills (continued from page 71)

All through our visit to Lushai one could not help but think of the words of St. Paul when he said: "A great door and effectual is open to us, but there are many adversaries." The achievements of the Mizo Church are very great indeed; but there is a great task still to be done.

Remarkable Discovery of William Carey's Mineral Collection

By WILMA S. STEWART

(Publicity Committee Secretary of the Council of Serampore College)

"I give and bequeath to the College of Serampore the whole of my museum, consisting of minerals, shells, corals, insects and other natural curiosities."

William Carey, 1834.

THE years pass by. Some things remain and are carefully looked after. Others disappear, and no one knows the why or wherefore.

One hot afternoon, a tall American Professor was walking from the main College building at Serampore across to Mack House, in the neighbouring compound. By the side of the path he saw a stone. Most of us would have passed it by, but Dr. Frank Manley, of the American Baptist Foreign Mission, was a well known authority on archaeology and minerology. He looked around and saw other stones, some easily recognizable, some covered with earth.

At first no one knew from where the stones had come: a coolie had dumped them in a corner of the Mack House compound. Later it was discovered that they had been part of the foundation of a row of servants' quarters which were being dismantled.

Lovingly Dr. Manley collected them, washed them and labelled them. They lay on the floor in his study and few shared his interest in them.

LATER, while preparing to speak on Carey Day someone read again Smith's life of Carey, and there read the last will and testament. Could these stones be Carey's "mineral collection" cast out earlier by someone who did not know their value?

After Dr. Manley had gone back to the United States further inquiries were made. Dr. Taylor, of the Scottish Church College, Calcutta, a scientist, and Dr. Chatterjee of the Geological Survey of India, with the help of students, classified the best of the collection. Finally it was agreed that these "stones" were part of what must have been a very fine collection of minerals and most probably they were from William Carey's collection.

So sure are we, that today, in the museum at Serampore College, there stands the cupboard (illustrated above), in which the best of the specimens are displayed. The label boldly says:

"From Carey's Collection of Minerals".

Surely it was no accident that at the time when these stones saw the light of day again there was on the staff of the College Frank Manley, who saw in them a treasure worth preserving.



From William Carey's collection of minerals

The Gospel and Islam (continued from page 66)

With courage and with hope the Society is now addressing itself to this task. The Moslems need Christ. Their religion has no word of forgiveness, no promise of a Saviour, no hope of true salvation. To them also our Saviour has bidden us to go and He will be with us.

Mr. Soddy, the Field Secretary, the missionaries and their colleagues, all Christians in East Pakistan need in fullest measure our support and our prayer.

Only One Chick — but Tickleummy and Caesar are there

The awe-inspiring missionary work of the Church is carried on to the accompaniment of lots of trivial pleasures and vexations. The God-given task is performed by very human men and women who are not spared worldly worries nor denied life's simple joys. They seem to get a double dose of both when they are returning to the "field" from a holiday at home.

All this is brought out in a lively letter from Rev. John Garside. It was written when Mr. and Mrs. Garside were on their way by boat to their station at Lukolela, Belgian Congo, from Bolobo, where they spent a few weeks, as they were returning from furlough in England. Here are some extracts:

"We left England on November 1. It was beginning to get nippy and we thought longingly of sunny Africa and were sorry to leave you all behind to suffer the rigours of an English winter.

"The first part of the journey made a bad start when a porter at Dover dropped our new typewriter and made it look as though a steam roller had passed over it.

"The motor bike, generously given for our work, should have awaited us at Dover, but was still at Tunbridge.

"We got to Antwerp where we were met by a friend. Next day, we had a wire to say the motor bike was on its way across. We were taken by car to take delivery.

"Has anyone tried to deal with foreign customs officials in anything that is a little out of the ordinary? We had to pay extra as it had already struck five o'clock. Then we had to open the case so that they could see it really was a motor bike. They signed it for release to travel by car to Antwerp after we had paid £30 bond.

"When we found that it could not go in the car, we were told we could not take it by train unless we called back the officials to alter the release form.

"Our friend went off and bought a luggage rack for the top of his car. Four of them manhandled the

bike in its case (it was sealed, so we could not take it out without losing our bond money) and we made a slow journey back to Antwerp in fog.

"After two days in Léopoldville, we got on the river boat for Bolobo.

"As we discovered ants in the sugar and tea, we felt we had never been away.

"The Olsen (the river boat) is unable to go into Bolobo as the water has become shallow. We were relieved to find we were tying up four kilometres short of Bolobo. Even then, we had to drop into a canoe to bridge the last twenty yards. It seemed so far when laden with a camera, a bag of breakables and one dozen European eggs for hatching. This was at ten o'clock at night.

"Tomorrow morning, we reach Lukolela. We shall meet new people.

"Those of you who know our love of animals will know that not quite everything will be new as we have brought our dog Caesar (who, despite having had fifteen puppies, is as slender and young looking as ever) and our cat Tickleummy. They are both travelling in the cabin with us.

"As if that were not enough, down below we have one chicken (the only one that hatched out of those carefully-guarded dozen eggs), ten fowls and a young goat.

"Last night, the goat escaped ashore. But that is another story."

Mission Shows New Crops

The East Pakistan Government recently held a fourteen-day agricultural and industrial exhibition in Khulna.

The agricultural and village uplift centre at the mission was asked to send exhibits.

And the centre responded with a display of about fifteen new crops. It also put its plough on view.

Training in Visitation

Rev. L. R. Misselbrook's book, *Winning the People for Christ*, which told the story of an experiment in evangelism in Watford, was rightly successful. The first edition soon sold out.

Now he has written *Training in Visitation*, giving in it the substance of his advice to those who visited from house to house. There will be a great welcome for the book especially by those churches contemplating similar evangelistic efforts. The subjects dealt with include: "Getting ourselves right first", "The approach to people", and "The art of conversation", "Kinds of people and some common excuses" and "How to lead a person to Christ". (*Training in Visitation*, by L. R. Misselbrook; The Carey Kingsgate Press, 2s.)

New Christian Magazine for Africans

News comes from Léopoldville, Belgian Congo, that the circulation of *Envol*, the African Christian magazine for Africans, is building up steadily. Every day brings in new subscriptions and orders.

In Léopoldville itself about 6,000 copies of the January number were distributed. One committee member took 300 himself and later reported that he had sold 240 and that the remaining 60 were being sold by newsboys in the streets of the city.

Attempts are being made to increase the circulation of the magazine in Matadi, Congo's main port.

Lushai Press Publications

The Lushai Mission Press has recently printed a commentary on Exodus and a number of smaller books. The principal production last year was a large edition of *The Pilgrim's Progress* in Lushai.

The Press is self-supporting. Any profits made are used in the production of Christian literature.

Widow's Daughter Serves the Poor

By MORFUDD EDWARDS

I WAS sitting in a village house today talking to the brother of three of the old girls of our Dinajpur hostel where I was for a few years. Their home is here in West Dinajpur. Their mother was widowed when her family of seven were all small. She was extremely poor. A good harvest of rice from her land was just enough for her family for about three months in the year.

I remember meeting her on the road once with a basket of wild spinach which she had picked herself that morning. She had walked eleven miles to a market where she was hoping to sell it. I inquired how much she would get for it. "About two annas," was her reply. Today that would be worth about eight annas or ninepence.

As I sat in the village home and listened to the latest instalment of the family's history I reminded the son of the above incident. Mrs. Khiyn, our hostel matron, was present and added a postscript to my story. "Sometimes," she said, "the widow could not sell her spinach, and so trudged back home with it the eleven miles. There was then no rice for the children that day, but she would boil the spinach and call her children and her neighbour's children in to help them eat it up!" But there was nothing to satisfy the family of growing youngsters. Such was their life in those days.

THE widow always reminded me of that other widow of importunity in that she was a very determined woman when she wanted anything badly. Her great ambition was to educate her family at a period of village history when only a small minority of her neighbours saw the value of education for girls even if they agreed it was of use to boys. She brought her three girls to us in Dinajpur and prevailed upon us to take them as boarders at a ridiculously low fee and sometimes for nothing when she had no resources whatsoever.

She was indeed a Christian woman, fixed in her resolve to bring up her family as Christians and educate them at a mission school. Her struggle was terribly hard, so hard indeed that now she intensely dislikes to recall those days. If I were to describe her circumstances here the imaginations of people without experience of the conditions of the very poor in an Eastern country could never fathom the depths of the suffering of such as she.

Eventually her three daughters left our school,

one to be married and the other two, after further schooling, to become nurses in tea garden hospitals in the Assam hills. The younger of the two is the first village Christian of North Bengal that I know cycles to her work. She is sometimes called out to a patient at some distance from her hospital. She goes by cycle. Her name is Mary—the one we missionaries tended to find the more attractive of the two.

TODAY I learnt something quite new about her sister Pyari, whom we had found difficult to assess in her schooldays. She was much quieter than Mary and appeared to have less initiative. This may be still true, but she has a reputation in the villages around here for being one of the most charitable women who has ever sprung from their tribe. She and her sister work in a district two or three hundred miles from here.

Every year they spend their annual holiday with the old mother and with their brothers and relatives in one or other of the villages near our mission compound. They earn good money which they might reasonably have spent or saved to give them a comfortable existence and to secure their future. Maybe that is how Mary sees things, but for Pyari that is not what God has called her to do.

There is no old man or old woman, no blind or dumb person, no paralytic, no afflicted or sick one amongst her own people of these four or five villages to whom Pyari does not give each year one new sari or dhoti, and sometimes an extra blouse or shirt thrown in. She spends at least a quarter of her annual salary in distributing new clothes, which she herself buys, to these poor old folk and to the afflicted. As I write this my heart is so overwhelmed at the depth of her love for her own people that this story will be to me one of the highlights of my experiences in India.

By the standards of the average church member at home Pyari is poor. From the worldly angle of assessment she possesses few material things, but, as her brother said, "such grace and pity and love and self-giving" are riches beyond measure. And he added, "I listen to whatever Pyari says. I can never ignore her; she is gentle, she is sweet-tempered, she is full of compassion and she is always thinking of others"—he could not continue to speak.

Our eyes were full of tears of gratitude for knowing such a rare soul as Pyari.

ACKNOWLEDGEMENTS

(To 18th June, 1957)

Donations

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: Kimble, 10s.; Lyn Reed, £2; Collecting Box, 10s.; In memory of Mrs. H. S. Vinson, £3 3s.; "In Jesus' Name", £3; Anon., £13; A.B., 6s. 8d.; Anon., £12; Anon., £11.

Medical Fund: "In Jesus of Nazareth's Name", £1; "A Sister in Devon"—Work among Lepers, £1.

Gift and Self Denial: Anon., £2.

Deficit Fund: From a regular subscriber, 10s.; Anon., £1; From Two Members of Staff, 12s. 6d.; Anon., £1; Anon., £2; Anon., 10s.; Anon., 2s.; E.E.S., Romford, £10; Anon., 10s.

Legacies

The following Legacies have been gratefully received:

<i>May</i>				£	s.	d.
21	Miss Annie Ward	...	...	25	0	0
27	Alexander Watson	...	...	100	0	0
	Miss Mary Hudson	...	...	30	3	7
28	William Foster Cox	...	...	1	7	2
	Miss Elsie M. Whitmore	...	...	253	5	9
30	Miss E. L. Miller	...	...	50	0	0
31	Mrs. A. E. Farmer	...	...	20	0	0
31	Miss Eva Hawkins	...	...	7	7	4
<i>June</i>						
3	Miss S. B. Stephens					
	(Medical, £2 6s.)	...	...	10	7	0
7	Mrs. Annie Williams (Women)	...	...	100	0	0
	Mrs. M. E. Butcher (Medical)	...	...	25	0	0
11	Mr. Arthur Nelson	...	...	3	10	0
17	Miss Elizabeth Gray	...	...	98	18	5

MISSIONARY RECORD

Arrivals

23rd May. Miss L. Quy, from Sambalpur, by air on special leave.
 24th May. Miss M. H. Tissington, from Baraut, by air on special leave.
 31st May. Rev. R. F. Richards, from Yalembe.
 1st June. Mrs. F. J. Grenfell, from San Salvador, by air.
 5th June. Rev. P. and Mrs. Rigden Green and three children, from West Dinajpur; Mrs. F. W. Smith, from Rangamati.
 17th June. Mrs. F. Stainthorpe and child, from Bolobo, and Mrs. I. G. Maurice, from Kimpese; both by air.

Births

24th May. At Yakusu, to Rev. G. and Mrs. Ellis, a daughter, Dorothy Ruth.
 27th May. At Kimpese, to Rev. P. J. and Mrs. Manicom, a daughter, Hilary Margaret.

Deaths

22nd May. At North Ulney, South Australia, Mrs. Summers, widow of Rev. A. E. Summers, India Mission, 1887-1926.
 30th May. At Norwich, Mr. G. Cropp, member of General Committee since 1947.

FELLOWSHIP IN PRAYER

(Based on the Prayer Calendar)

4-10 *August:* YAKUSU. This station, almost in the centre of the Continent of Africa, serves a very large area including many village churches. This week pray for the churches in Yakusu itself and in the surrounding villages, their pastors, deacons and other leaders, and for educational work among boys, girls, and women. Remember, too, the staff of the printing press.

11-17 *August:* YAKUSU MEDICAL WORK. Much of the work at Yakusu revolves round the Hospital. Here nurses are trained and from here work in district dispensaries is supervised. Nearby is the Yalisombo leper settlement. Pray for the doctors, nurses, and all others engaged in this most important work.

18-24 *August:* NORTH INDIA. The Baptist Union of North India is responsible for the work in the Punjab, United Provinces and Bihar. Pray for its officers, missionaries, evangelists and teachers. Remember also the Central Baptist Church and the churches in the suburbs of Delhi, the Delhi United Christian School for Boys and the Gange High School for Girls.

25-31 *August:* NORTH INDIA. Remember this week: The New Delhi Free Church, evangelistic work in Agra, the Ghaziabad Industrial Training School, and church and evangelistic work at Kasauli, Kalka and Simla.

THE BAPTIST MISSIONARY SOCIETY

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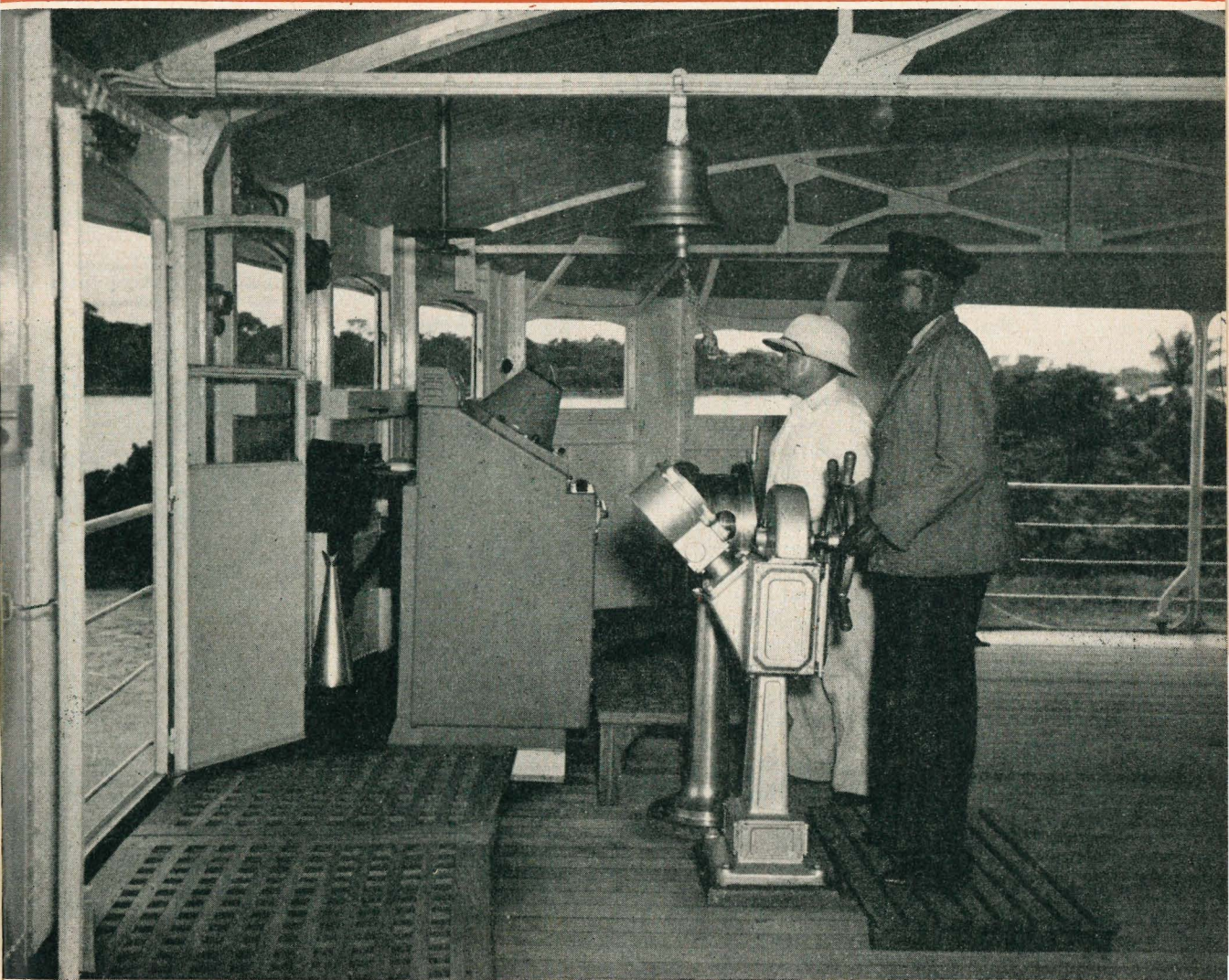
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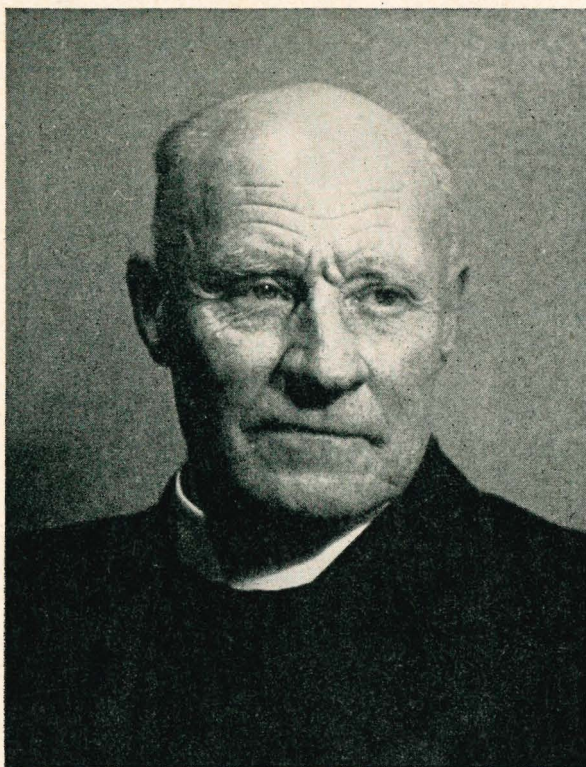
Missionary Herald

OF THE BAPTIST MISSIONARY SOCIETY



European and African officers serve together on the bridge of the *General Olsen* on the River Congo

The Autumn's Work Begins



Rev. G. H. C. Angus, M.A., D.D.

THIS is the month when activities begin again in the churches after the comparative rest of the holiday period. No doubt Missionary Councils have already made their plans and missionary secretaries are beginning to implement them.

At headquarters, too, a busier time is beginning. One event of the autumn is the first appearance of the new exhibition, "None Other Name". It will arouse a great deal of interest in our work.

The Society is greatly indebted to Rev. Edward Holmes of the Visual Education Department, who has done the major part of the work, both in planning and construction. The general lay-out is most attractive; and the interest of the visitor is held throughout by the interesting objects, pictures and information presented.

A new film will be available, and an excellent one it is. "The Story of Hello" is an authentic story of a destitute waif taken off the streets of Calcutta in time of famine and cared for and educated in a B.M.S. school. The film introduces incidentally the principal aspects of our work in Bengal. It is in colour and has been professionally made.

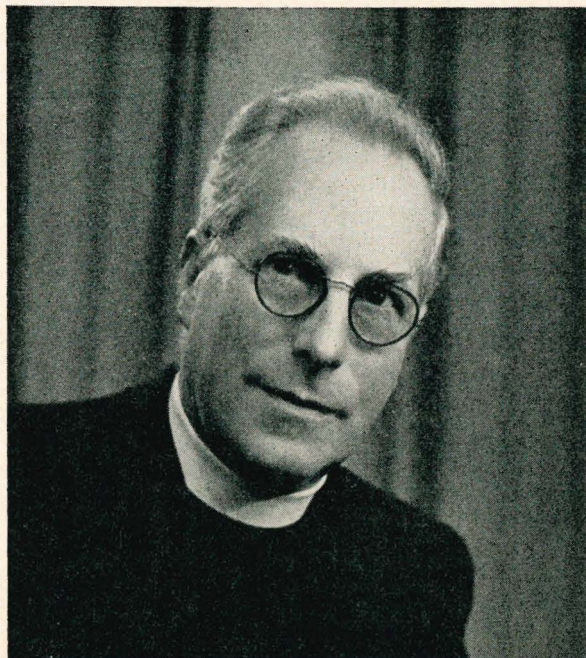
ON the shoulders of the officers falls a large amount of the responsibility for administering the Society's affairs. This month they will be meeting to consider the estimates for 1958-59 with a view to giving advice to the Finance Committee. This meeting of the officers is always a significant one. On the basis of past experience, and with faith in God, they have to consider what amount of money should be spent on the field during the year.

Portraits of two of the chief officers appear on this page.

Dr. G. H. C. Angus, the Chairman, has been long in the service of B.M.S. He went out to the field in 1916 and became later Principal of Serampore College and then Master. When he returned to this country he assisted the Society in a difficult period by becoming the Associate Foreign Secretary with responsibility for the South Asia Field. On his retirement he became a tutor at Rawdon College, and continued his work for South Asia as Chairman of the South Asia Sub-Committee.

Rev. E. E. Peskett, now Secretary of the London Baptist Missionary Union, has been for some considerable time a member of the General Committee. He is Chairman of the Congo Sub-Committee as well as Vice-Chairman of the Society.

We should remember these men in our prayers bearing in mind the weight of their responsibilities.



Rev. E. E. Peskett

The Preachers Have Come!

AT 6 a.m. on Sunday there is much activity around the garage at the mission station at Yakusu, Belgian Congo. The preaching trip to the villages is about to start.

One or two missionaries and six, eight or more Africans are packing themselves, New Testaments, hymn books, food, a vacuum flask and a stove into a car.

The Africans are teachers, nurses and printers. One of the missionaries is not able to preach because he has not yet sufficient command of the language. But he can drive the car and learn his way about.

The road taken by the car runs by the river. If the party is lucky, they will see a glorious sunrise as they drive past the Yakusu church and football field, pass through Yakusu village and a plantation of palm trees and then speed through another village. On the party goes, crossing streams and driving through ravines, until the first stopping place is reached.

"Come to the church! Come to the service!" shout the preachers. The Christian people rush out of their houses to greet them. The village teacher, the local leaders and often the Chief himself greet the party with handshakes.

THEN the teacher disappears. He has gone to send out a message on the drum.

"The preacher has come", is the message of the drum. "Men of God, come to pray. Come, come, come!"

Two African nurses who are to take the service have got out of the car, which sets off again.

In the car, somebody starts a hymn. Everybody joins in. Each member of the party uses any language he likes. The singing is in Lingala, Lokele, English and French.

Another village is reached. Among the people who run to meet the party is the overseer. He has many questions. "Do the new missionaries speak Lokele yet?" is one of them. Two more Africans leave the car. The drum is sending out its call to worship. And the car is off again.

Soon, all the Africans have been dropped.

THE next village is mine," writes Miss Amy Bean, one of the Yakusu missionaries, describing the trip. "It is rather a big village with a school, dispensary, store, houses for the teacher and infirmier, and a pump.

"But, what a noise! The teacher and the infirmier in his smart uniform come to greet us. We chat in French.



A Yakusu pastor with his family

"The message is drummed out and the children come running to the truck, some with their hands still wet, having been washed quickly for the occasion.

"Last time we went there, the noise was terrific. Up-river a market was in progress. In the middle of the village was a parade of Boy Scouts. At the far end, girls were playing games.

"Only the teachers and children came to the service.

"I plunged into the din of the market and added my voice to the rest of them.

"'Leave your buying and selling', I cried. 'People of the Church, come and pray! Everybody may come. Come and hear God's word!'

"It seemed a terrific nerve to be advertising my own preaching . . .

"I went back to the church, hoping they would follow me. Meanwhile, the scoutmaster had agreed to take the scouts farther away. One or two men came in. I saw I should have to start again to bring in the women.

"One of the men approached and was introduced as the Chief of the village and a keen Christian.

"'I will come with you, mademoiselle,' he said. And he did. Together, we went round the market again. Soon the church was completely filled.

"Well, we will see these folk today. Perhaps we will meet the Chief again . . ."

THE car still goes on. Rain begins to fall. There is a brief meeting with missionaries from Yalamba. Greetings and messages are exchanged. Before the next village is reached, the car gets stuck in the mud.

(Continued on page 92)

“... Especially at Kaliganj”

By NESTA B. SODDY

AS I looked at the Prayer Calendar for the new week, I was reminded of a visit made recently to Kaliganj, for I read, “In Jessore there is no resident missionary, but Pakistani workers are carrying on Evangelistic work throughout the district, especially at Kaliganj.”

I had received a letter some few weeks earlier from the woman Evangelist working in Kaliganj, Miss Prem Saha. She spoke of the desperate needs of the folk there—need of food and of clothes, since they had been existing since last December in near-famine conditions, but, even more, need of fellowship.

There were families who for weeks had had only one full meal a day, and in some cases women had had to stay prisoners in their own homes, for lack

of a decent garment to wear. She shared with them such of her own food and clothes as she could, but could do so little. Meanwhile gifts of clothes and offers of cheap rice had been made by Seventh Day Adventists and by Catholics, provided they would leave us and join with them.

Yet she was convinced that the temptation to desert the body through whom they had come to know Christ would be negligible, so long as they felt we remembered them and cared for them. Hence my visit, although the fellowship I tried to bring was that of the East Pakistan Christian Council, not merely of our Baptist Church, since I was visiting them as a representative of the Christian Home Movement Committee of that body.

HOME by home we visited them, Miss Saha and I, all the Christians of that scattered village where seventeen years ago were only low-caste Hindus. Some were much concerned about their poverty, not having had long enough as Christians to have learned the tremendous faith of the very poor whom we meet in our older churches, who shame us time and again by their assurance “Hitherto hath the Lord helped us” and “Truly the Lord will provide”. These young Christians of Kaliganj are more vulnerable to the temptings of those who come offering gifts, and they have not yet realized that the hand outstretched with a gift of rice will later withdraw from their grasp that greater gift of the Bible.

Although there were many whose main thought was “We cannot continue like this; what are you going to do for us?” yet there were others whose main hunger was for fellowship. They wanted to hear about work in other places, then tell of their own concerns, after which they would say, “You will pray with us before you leave”. So we knew the blessing of fellowship not only with one another but with the whole family of God and with the Father. Many are learning the comfort of God’s continual presence and are learning to rely on Him through prayer in sickness and in want.

We and our Pakistani colleagues come to them with the word of Peter and John: “Silver and gold have I none, but such as I have give I unto thee”. Pray for them that they may realize that “in the name of Jesus of Nazareth” they can rise up and throw off hindrances and weakness, and go forward in joy to witness to His all-sufficient grace.



(Photo: G. P. R. Prosser)

An Indian sadhu (holy man)

Man-eating Crocodile Caught at Last



Rev. L. G. West with the hunter and the fisherman

A fisherman killed a crocodile recently near Lukolela, Belgian Congo. It was believed to be the same crocodile as had taken the son of one of the Lukolela folk, one Limpwenye.

The fisherman brought the head of the crocodile to Rev. L. G. West at the mission together with a piece of iron about six inches long, sharpened at each end. This iron, found inside the crocodile, was the remains of a trap which had been

set for it. The carcase of a goat which had been killed by a great python had been left near the river. Into the carcase had been inserted this iron spike in the hope that it would injure and kill the dangerous crocodile when it devoured the bait.

By selling the crocodile meat to people at Lukolela, the fortunate fisherman was able to make a good profit out of his great courage.

Bible Societies Meet in Holland

For the first time the committees and staffs of some of the world's largest Bible Societies met together in Amsterdam last May to discuss the world's need of the Bible and the response of Bible Societies.

The Netherlands Minister to Turkey, Dr. W. Huender, one-time head of the Netherlands Military Mission in Berlin and a former Governor of Surinam, spoke on the pattern of the modern world. Present opportunities were pre-

sented by Mr. P. Mahanty for India and Mr. L. B. Greaves for Africa.

The meetings were called by the Netherlands Bible Society, and included Bible Societies which had taken an active part in the promotion of the United Bible Societies ten years ago.

Among those present from Britain was Mr. Arnold S. Clark, Chairman of the Committee of the British and Foreign Bible Society.

Chinese Christians Visit London

Under the auspices of the World Evangelical Alliance, a reception was held on 29th May in London in honour of the Rev. and Mrs. Leland Wang, who are well-known throughout China and South-East Asia for their evangelistic work.

Dr. Wang is secretary of the recently formed Chinese Foreign Missionary Union, and of the Chinese Evangelical Alliance. The latter represents a union of three formerly independent Chinese missionary organizations, and has work at many important points in S.E. Asia, particularly in Indonesia, Saigon, the Philippines and Hong Kong. Two or three European missionaries have been loaned to the Alliance by the C.I.M.

Dr. Wang gave an interesting account of the organization, policy and activities of the Chinese Evangelical Alliance, touched on many important aspects of the Christian situation in Formosa and on the Chinese mainland, and forecast a promising future for missionary work by Chinese among their overseas fellow-nationals.

H.R.W.

Church Starts a Co-op

A Christian Co-operative Society has been formed at Khulna in East Pakistan.

The East Pakistan Christian Council encouraged and helped the project and contributing organizations in America have given money.

A board of directors has been appointed and the society is being registered.

Negotiations are going on for the purchase of a plot of land on which a shop and restaurant will be built.

Here villagers will have a ready market for coconut oil, rope, rice, vegetables, chickens, eggs and other produce. They will also be able to buy salt and other goods at wholesale prices.

"Who will kill this Man?"— asked the angry Chief

GRAMOPHONE records are enabling African people who speak languages which are scarcely known outside their tribes to hear the Christian message in their own tongues.

One of the organizations making the records was started by an American woman in a small way about sixteen years ago. It now works in many countries.

A member of one of the organization's recording teams recently visited the B.M.S. station at Upoto in Belgian Congo. And his visit has had exciting results.

The Upoto-Pimu area of the B.M.S. is so large that the missionaries cannot visit each of the villages even once a year.

Most of the people in the area belong to the Ngombe tribe and it is their language which the missionaries first learn. But other tribes overflow into the area. Among these is the Budja tribe, consisting of a backward people with their own dialect.

IN the past, most of the missionary work among the Budjas has been done in Lingala, a trade language widely known in the Upper Congo and spreading rapidly in the Lower Congo. But there are members of the tribe, particularly of the older generation, who do not know any Lingala. Some know very little of it. To all of them it is very much a foreign tongue. And none of the missionaries are familiar with the Budja language.

Now, however, the Budjas are hearing the Gospel on records.

Scripts were prepared in English. These were translated into a Congo language well known by the missionaries and members of the Budja tribe at the mission station. Next, they were translated into the Budja dialect by members of the tribe. Then the recordings were done by a Budja who is a teacher in the mission school.

When the records had been made, all the Budjas at the station assembled to hear the Gospel in their native speech for the first time. "Perfect!" they said.

A typical comment was: "Now my people will really understand the Gospel. The chiefs and the old people who do not know Lingala will understand."

SOON afterwards, two of the missionaries, Mr. and Mrs. Freestone, made a tour of the Budja villages.

While they were away, all the Budjas at the station met every day to pray for their people in their own language.

The Freestones returned to report that, while the tour had not yielded any spectacular results, their message had been better understood and they had gained a better understanding of the tribe's needs. They had also been able to do a little translation.

About a week after the Freestones had got back to the station, one of the Budja village teachers arrived to report dramatic events.

The African Chief of a group of villages had visited the teacher's village and demanded to be told who had invited the missionaries. He also inquired who had asked for a Baptist teacher.

A man who is not yet a member of the Church stepped forward.

"Who will kill this man?" asked the Chief.

A volunteer stepped forward.

The Christian inquirer kept calm.

"If I have done wrong, I will take my punishment," he said. "But I have not done wrong. So, why do you want to kill me?"

Before he could say any more, he was seized. He was not killed, but he was made a prisoner.

The Chief went round the houses and collected copies of the New

(continued on next page)

Tribal warriors in the Pimu area



Dedication of the New Church at Belge II, Stanleyville

By Mrs. A. E. SEWELL

SATURDAY, 2nd June, was a day of great rejoicing for the members of the B.M.S. community who live in Belge II, the African suburb on the south bank of the river at Stanleyville. For many years they have worshipped in mud buildings and have always looked forward eagerly to the day when they would have a permanent church building.

Work began on the site almost eighteen months ago, when the church members cleared a great ant-hill. Since then they have helped in many ways, assisting the paid workers, carrying water, clearing away rubble, cleaning and painting both the interior and exterior of the building. On the last public holiday the men laid the cement floor and the women carried pebbles from the river for the paths leading to the church. Thus with the help of many willing hands, all was ready for the inauguration.

The site is a good one, facing one of the main approach roads to Stanleyville and travellers on the river boats, too, have a fine view of the red-roofed church, standing out from the hundreds of small mud African dwellings.

BY 2.30 p.m. the building, which seats 400, was packed to capacity, and at 4 p.m., the time arranged for the service, several hundred others were sitting or standing patiently outside.

The Belge II choir led our praises, commencing with the well-known hymn, "A toi la gloire".

We were privileged to welcome a number of Stanleyville friends, amongst them M. Thibaut, Administrator; M. Vandezande, Chaplain to the soldiers; Captain Urwyler and the Rev. H. McMillan of the U.F.M. It was good to have with us a number of our Yakusu missionaries, for it is due to their initiative and enthusiasm in early days, that the cause in Belge II is in such good heart today. Many members we know were remembering with joy and thankfulness the devoted service of the Rev. and Mrs. H. B. Parris. The evangelist, J. Wawina, welcomed all the visitors, and Pastor D.



An African pastor conducting a baptismal service in the River Congo

Kwama conveyed the greetings of the churches in the other Stanleyville suburbs.

THE Rev. C. Austen, B.M.S. Lingungu, preached the sermon. He appealed to us all to build our lives on a solid foundation, that of Christ. He reminded us of the building operations, the necessity for straight walls and strong supports, all combining to make a worthy house of God; and applied these truths to our own Christian living.

With hearts full of praise and thanksgiving, the whole congregation joined in the prayer of dedication, a dedication of themselves and their building to the service of God in this populous suburb.

"Who will kill this Man?"

(continued from previous page)

Testament, Christian followers' cards and other literature which had been distributed by the Baptist missionaries.

All the literature was said to have been burned.

These events, far from weakening the faith of the Christian people among the Budjas, have strengthened it.



(Photo: Bruce Henry)

People flocking to the opening of a new chapel in the Kond Hills

The Woman who threw out her Idols

A rather pathetic group of people was sitting at the roadside nearly forty miles from the Moorshead Memorial Hospital at G. Udayagiri in Orissa, India.

One woman had her head covered with a cloth. Most of the others were suffering from minor ailments. They included a few women who had anaemia of pregnancy. They were all Christians or inquirers.

There was just one man among them who did not look pathetic. His name is Kanu and he is the preacher in the remote area where they live. He is a keen and joyful Christian. Although he has not had any training for his work, he is a real leader.

He had heard that Dr. Stanley Thomas and some other people from the hospital would be passing that way. And he had assembled his pathetic group to seek their help.

In particular, he hoped they would be able to help to deal with the woman whose head was covered.

She had heard the Christian preaching and had asked for teaching. Shortly afterwards, she threw out her household idols. Then her face had started to swell.

The people of her village in the Kond Hills said the swelling was

due to the anger of the spirits. Local treatment had no effect. So she walked fourteen miles over a ridge of hills and through jungle to meet the party from the hospital.

Dr. Thomas found her swollen face was caused by a dental abscess from a decayed tooth. He had some medical supplies with him, but no dental equipment.

An attempt was made to remove the tooth with a pair of dissecting forceps. But the bid failed.

What could be done? Only one thing. The pliers from the car toolbox had to be used.

With the aid of the pliers, which had been carefully cleaned, the tooth was pulled out and displayed for all to see. The woman was given some medicine and went home much happier.

News reached the hospital later that all was well.

Baptists in Russia

Russian Baptists are this year celebrating their ninetieth anniversary. The first Russian Baptist was Nikita Voronin who was baptized as a believer at Tbilisi, Georgia, in 1867. It is estimated that in Russia there are now 512,430 Baptist church members.

Christian Unity

We are now able to report steps taken to reopen the Farrer Hospital at Bhiwani. For two years, its fate was in the balance. Last August, it was shut down.

But the North West India Christian Council has come to the rescue. This body represents most of the churches and missionary societies in the area.

For the reopening service, a large awning was put up in the compound. Coloured paper decorations were arranged by the nurses.

Friends arrived from far and near. They included most of the committee of the Christian Council. Two American missionaries from Hissar, forty miles from Bhiwani, arrived. They are the nearest missionary neighbours to the B.M.S. people at Bhiwani. Bishop Willis, of the Anglican Church, came from Delhi.

The Rev. F. J. Martin, of Palwal, conducted the service. The Baptist pastor at Bhiwani led the prayers and a hymn was sung by young men of his church.

Officials explained the arrangements which have been made for the hospital's future.

It is to be run as a United Christian Hospital by the Baptist Union of North India, the United Church of North India (Presbyterian and Congregationalist) and the Methodist Church of

Straws

Odd paragraphs in missionaries' letters and reports—like straws in the wind—indicate trends in the development of the Church's work overseas. Here are a few.

This year a Bengali takes over as Headmaster of the School. I shall just be on the staff and look after the hostel.—Dinajpur, Pakistan.

There is a strong longing for Church Union. Who can fail to be concerned about the effect of a divided testimony upon the unevangelized and the newly-evan-

opens a Hospital

South Asia (which was founded by American missionaries).

It will no longer be the direct responsibility of the B.M.S. But the B.M.S. has given the use of the buildings and is a partner in the scheme through the North India Baptist Union.

After the official statements, the new doctor was introduced. He is Dr. Chaku Cherian. He comes from South India, but he has had previous experience of a mission hospital in the Punjab. His good knowledge of Hindustani will enable him to talk easily with his patients. He has been a member of the United Church of North India and has now associated himself with the Baptist Church in Bhiwani.

His staff consists of four trained nurses, a dispenser and a blind evangelist. They are all Indian. A woman doctor, a sister as laboratory technician and more nurses are needed.

Three local men who have been good friends of the hospital in the past expressed their good wishes for the success of the new venture.

Finally, Bishop Willis declared the hospital open and pronounced the benediction.

The Anglicans have not yet felt able to join the hospital partnership, but are sympathetic to the scheme.

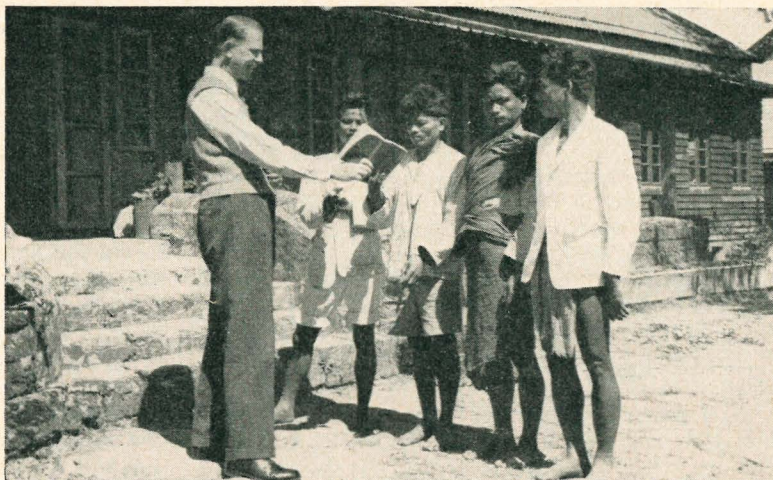
When the service was over, the visitors went round the neat wards. Patients were already there.

the Wind

gelized? I was very happy to have the privilege of preaching at an Anglican church on Union Sunday.—Colombo, Ceylon.

I broadcast once a fortnight in the early morning devotions. The church service will be relayed this month.—Port of Spain, Trinidad.

The policy of the B.M.S. is to Indianize all our institutions. But it is easier said than done. It is extremely difficult to find Indians who are willing to work in a mission hospital.—Palwal, India.



(Photo E. G. T Madge)

Rev. H. W. Carter of the Lushai Hills sells Christian Literature to non-Christians of a neighbouring tribe

Roman Missions in China

China and the Cross:
Studies in Missionary History
By Columba Cary-Elwes.
Longmans 25/- net

This book of some 300 pages of attractive format and easy style gives a comprehensive but brief account of Christianity in China from the seventh century to the present.

The author, who is a Roman Catholic, acknowledges deep indebtedness to Protestant historians like A. C. Moule and K. S. Latourette, and devotes a good part of his record of the modern period (1839–1955) to the work of Protestant missions, on which, as in the case of the Roman Catholics, his comments and criticisms seem objective and impartial. He is particularly careful in weighing publicized criticisms of Protestant missionaries and their methods. In fact, he goes out of his way to express appreciation of their evangelical zeal and some of their policies, especially their educational, medical, Biblical translation, and literary work.

Incidentally, he pays a notable tribute to Timothy Richard, whose technique he describes as much akin to that of the more successful

Jesuits like Ricci, Schall and Verbiest.

The aim of the writer is to show that "missionaries have made the Cross an indestructible part of the life and culture of the people of China". And in support of this, he has given for Christian historians a valuable account of the sufferings and martyrdoms of Roman Catholic missionaries and their Chinese converts throughout the centuries, including those of very recent years.

Finally, the writer expresses his conviction that "one day the mind of China and the mind of Christ will be made one". All who are desirous of gaining a bird's eye view of the long and complicated history of the Christian Movement in China, and of learning more of the important part which Roman Catholics have taken in it, will find this book of real use.

H. R. Williamson

On With the Job
Mary Warren
Highway Press 2s. 6d.

The general theme of this well-produced booklet is the unfinished task of the Church. This is illustrated by reference to the work of the Church Missionary Society.

The Voice of Bani

By MORFUDD EDWARDS

WHEN I first saw Bani she was sitting on the veranda of her poor Indian home in the Dinajpur district, East Pakistan. Her one garment of bright checked material she wore like a skirt. Her hair was drawn back tightly from her forehead and her hands lay quite still in her lap.

As I entered the courtyard, her eyes rested on me, a stranger, but her face registered no surprise, nor fear, nor sudden shyness. There was no smile, not a flicker of an eyelid, nor any perceptible movement at all.

As I passed by the child I thought I had rarely met so young a person in such control of her inner feelings. "Or," I added to myself, "is she mentally deficient?" How little did I know! For there has never entered my life anyone so full of life and surprises as Bani.

Eight years later I met her again. Now she was a tall, well-built girl. She was introduced to me as Bani, sister of a pastor. As I leant forward to welcome her, she clamped her lips tightly and refused to speak or reveal in any way what her inner feelings really were.

She had come to live with me at a Centre for adolescent girls training to be Christian housewives. "The same old Bani," I thought, "colourless, expressionless." For five days she revealed

not a sign of her reactions to her new surroundings. Had she wanted to come, I wondered, or had she been forced to come. I could not tell.

SUDDENLY, on the fifth day, something amusing was said by someone, and there, before our very eyes, Bani's face broke out into the most bewitching smile imaginable. She had a keen sense of humour, as we found out later. So now, as she listened to that remark, she could wear the mask no longer, and chuckled to herself! But then, the very next instant, it all disappeared, and the mask was back on her face again.

It was all so intriguing. Unlike any of the other girls, who were much more shy than she was, Bani had not said a word all those five days. What lay underneath that mask? In the classes she attended, she remained as silent and expressionless as the sphinx.

Perhaps she was subnormal; how could we tell? And now that smile! A sense of humour! No, Bani at least was not subnormal. I decided she was play-acting. She had a game of her own that she was determined to win, and this play-acting was part of it. But what was the game? This I did not find out for a long time. Eventually I did.

However exasperating she could be in those early days, especially when she was passing through the unco-operative stage, I could not lose hope that some day she might blossom forth as a not unworthy pupil of the Centre. She was such a compelling young woman. Her whims and fancies and play-acting were not the marks of a colourless individual, as I had earlier thought, but were the properties of a real character! But how should we reach her true self? When would she reveal it to us?

BANI was now not the "fresher" at the Centre. One or two other young women had joined us. To Bani they were poor luckless brainless fellow-students who in her opinion knew nothing. Suddenly, as one of them fumbled in desperation over her lesson, Bani took the pencil out of her hand and wrote the required word. "Stupid," she said to the other as she handed it back to her.

I was the teacher who, observing the incident, registered with thankfulness signs of progress in our pupil Bani. She had emerged out of her shell for an instant, and revealed something of herself in that incident. She had, as we increasingly realized, great intelligence. She also had no patience with the genuine dullards. But she still had her game to play.



Miss Morfudd Edwards and two young ladies

One of the duties of every student there was to husk a required amount of rice for each day—a task that took about two hours in the early morning, and one that fell to each girl every four or six days according to the number of students in residence at the time.

Bani paired off with Santi, a friend of hers. Both took their turn at husking with the very greatest imaginable reluctance. Two hours' labour span out to six hours. When everyone else had been to classes and finished for the morning, those two were still playing at husking the much needed rice.

Being cross with them did not improve matters. It seemed best to leave them alone and try to fit in something unusual if not exciting for the other members of the Centre, just at the time when Bani and Santi were being most exasperating. Perhaps that would speed matters up. It never did. No alternative inducements deflected Bani from the real purpose of her life then—the game she was playing.

SHE was at that time—by way of diversion for herself—a petty thief. She stole curry from the hot saucepan, parched rice and sugar from the larder, the precious new-laid eggs of the geese from the nests, ribbons, hair pins and many other things which were the property of her room-mates, and anything else she could lay her hands on.

Someone was sent to fetch an egg I had seen newly laid at the bottom of a basket in the kitchen. The girl returned, saying it was not there. As fast as I could go, I went to the kitchen and asked everyone present to freeze. "Who took that egg?" No one.

But Bani, for one split second, had registered guilt on her face, and, apparently in a state of confusion, ran out of the kitchen. In a few minutes she was back and, standing on a bench where the basket was, she plunged her hand into the stored rice, whirled it round and round, and finally, with a triumphant whoop, produced the egg. "It was there all the time," she said.

But it had not been there, for Bani had dashed to her hide-out, produced the stolen egg and, covering it with a fold of her sari, came in with it in her hand and went through the pantomime I have just described.

This petty thieving had nothing to do with Bani's game; it only



Happy friends at a party in East Pakistan. The boy is a Bengali, the girls are Chakmas

added to my confusion and apparent failure to win her.

HER presence amongst those girls was too dynamic and unsettling for her to continue there as the Bani she was revealing to us. We must win her or she must go. Win her to what? My ultimate purpose was to win her to a full-orbed life in Christ. What a wonderful Christian she would have made! With that aim in view, I wanted, in the first place, to win her over to liking us and settling down happily to her studies.

But Bani had no intention of settling down. She ran away at least once. On discovering she had slipped out of the place, I sent a labourer, a relative of hers, to catch her up on the way to the station. He succeeded and brought back a wildly protesting and thwarted Bani.



Girls at the Barisal school, Pakistan, wash up after a meal

She stood before me with hair all dishevelled, eyes protruding, and her hands clenched in anger. "How dare you have me brought back!" she said. "I am going home for good!" "You are not forcibly kept here, you know, Bani," I told her, "but you know your brother has put you in my care, and until he fetches you you have to stay. But why not settle down like the other girls here, and be happy learning and living with us?" "Stop!" she said. "A caged creature! A caged creature! No! I cannot stay."

BANI'S end in that Centre came soon after this. I had warned her that she would have to behave herself or I would send her home. It was probably poor tactics on my part, for unwittingly I played into her hands.

One day she and her friend went out fishing in a distant pond at the hour of bathing, which the students enjoyed either in a river or in a nearby pond. These two girls returned four hours after everyone else had eaten and rested and recommenced classes again. I forbade the girls who were attending to that day's meals to set aside any curry for the latecomers, but to leave them the usual amount of rice. I had assured myself that they would not go hungry, but they did not deserve the tasty curry.

The two girls marched into the compound, straight to the kitchen, looked inside the cooking pots and gasped. "What! No curry?" Saying nothing more to anyone else, they walked over to the hostel and threw themselves on their beds.

My ultimatum had been issued some time before—"One more prank and you go home." This was it. So I arranged to pack them off the next day. I had been defeated. My heart sank and my spirit

was heavy. But Bani's game was finished. She had won. And off she went home. Alas! not before we had a final scene.

THE matron was to examine their boxes and make sure everything was all right. Now this would not suit Bani's purpose at all, for hidden away were two goose eggs she was going to take home as presents to her friends. In the woods near the house a tin of sugar and a quantity of parched rice were recovered. But it was only after the train had departed, carrying them rejoicing homewards, that we found a pair of new scissors, the precious property of one of our poorest girls, had been stolen. By the good offices of Bani's brother we had these returned to us later.

BANI'S subsequent history is just as exciting as this was. She was married two or three years later to a timid young man, by the arrangements of their parents. Poor man! Bani despised him, ran away from him three times until, exasperated at the monotonous repetition of the reconciliations, she finally persuaded half a dozen young men of her own village to plot and cover her escape with the man she really wanted, out from one country, across the guarded border, into the other. There she is living with him, and making some kind of a home for their family.

Out of her past Bani has no moral or spiritual reserves. Whether the experiences of her present life will serve to arrest the waywardness of her spirit, I do not know. She is a rebel to the core, a girl of spirit and initiative and courage. She is a soul to be redeemed—to be found of Him who loves her and gave Himself for her, and for all the other Banis like her.

The Preachers Have Come! *(continued from page 83)*



But, when the village is reached, the church is packed with keen Christians who have travelled through heavy rain for the service. This church has an African pastor. He is away baptizing in another district. But his wife and children are in the congregation.

After the last of the preachers has been delivered at his village and the last service has been held, the car makes its way back to Yakusu. It picks up all the members of the party at the places where they were dropped.

Congo: A teacher-evangelist with his congregation

Learning the Language



Back row: Mrs. H. Nicklin, Rev. D. F. Hudson, Mr. S. Mudd, Mrs. G. Soddy, Miss E. Toseland
Front row: Mr. and Mrs. N. B. McVicar, Mrs. S. Mudd

One of the first tasks of a missionary arriving on the field is that of mastering the language of the people. He must be able to understand what they say to him and they must be able to understand what he says to them. How otherwise can the gospel be communicated to them?

Some of the languages spoken on our fields are not easy to acquire. In character and structure they are so different from English. Nevertheless, many of our missionaries

have shown a remarkable facility both for acquiring and using them.

The accompanying photograph is of the B.M.S. members (staff and students) at the Bengali Language School at Darjeeling. It is of particular interest because this year there were three B.M.S. missionaries on the staff—Mrs. G. Soddy, Mrs. H. Nicklin, and Rev. D. F. Hudson.

The photograph was taken outside one of the cottages occupied by the school.

High Caste Hindu Baptized

Mr. Aman Singh, headmaster of a private school in Faridbad and Rajput by caste, had been studying the Bible and receiving instruction from our missionaries for about three years. Last October he decided to become a Christian.

He was baptized on 25th November in the Palwal Baptist Church. Before taking this step he had al-

ready informed his relatives and friends. He is firm in his faith and is witnessing amongst his other colleagues.

There are two or three more high caste people for whom our missionaries have been praying and waiting to make the decision to accept Christ as Saviour.

Good Reading For Everybody

Empire Information Project Atlas
Educational Productions Ltd. 42s.

This excellent atlas is a collection of some forty-three maps, each approximately 23 in. by 17 in., which can be removed separately and pinned to a board or wall. With each group of maps is a page of letterpress giving information about the region illustrated.

The maps are all pleasing in appearance and clear in arrangement and presentation. They are designed to help boys and girls at school, and others, to visualize the ways of life of people in the countries of the British Commonwealth, apart from the independent member states.

Of special interest to readers of this magazine will be the maps of the British West Indies, of Jamaica, Trinidad, Hong Kong and Malaya. They provide valuable visual-aids for missionary addresses, exhibitions, and so on.

At its price of two guineas, it is astonishingly good value.

In This Will I Be Confident

Walter Fancutt

6s.

This collection of essays makes valuable devotional reading, and should bring courage and comfort to many. With each essay are quotations from Scripture and from the poets, some of the author's own poems being included.

It is just the kind of book to buy as a present for a friend.

Mrs. Mish at Nilgiri Nose
Epworth Press 2s. 6d.

Mrs. Mish, a minister's daughter, went out to serve at the Methodist Mission High School in Madras, South India. After teaching there for three years she married and went to work with her husband in the villages.

In this little book she relates in a lively and interesting way some of her most memorable experiences.

The Home Preparation Union Today

By IRENE MORRIS

WE are still at work behind the scenes, and our tutors make helpful contacts with little groups of students through the post. Some of these groups use the syllabus of study arranged for the B.U. Diploma. Others follow a different syllabus with no examination as their goal, and the members of this section may wish to prepare for the service of Christ in their own churches at home or on the foreign mission field.

We believe that our regular correspondence and friendly interest is a help to them, whatever they may do, and our advice is certainly the result of long experience. We do not expect too much from students who are already training in a specialized way, e.g., nurses, medical students, teachers in the early stages of their educational work, and other people who are inclined to be discouraged by an elaborate scheme, too time-taking for them while still at school or in business.

We have no age limits, but if anyone joining us wants to become a foreign worker in the B.M.S., we do like such students to join us while still young enough to have the benefit before going forward to other forms of preparation. The need for good qualifications in any sort of foreign work necessitates an early start or the candidate may get too old for acceptance by the Board.

WE stand ready to help anybody to the best of our ability, whether they aim at Sunday school teaching, Lay Preaching, Deaconess work or simple Christian witness in the home. We seek always to lead our members to know for themselves the Faith they profess, and to find in our human fellowship the Divine Friend.

These are high aims, and our achievements may seem small, but past students of ours are to be found now in many lands serving under other societies besides the B.M.S. and still corresponding with me. In nearly all towns in this country there have been people belonging to us at one time or another during our existence.

We came into being in the First World War, when we used only little books for the men to carry in the trenches, or in the air. We have had nurses in friendly touch with their tutors from most of the large Training Schools for nurses, although any study beyond nursing has often been impossible for them.

(For full particulars of help available through the Home Preparation Union, write to Miss Irene Morris, Rusland Lodge, Wyche Road, Malvern, Worcestershire.)



The Christian family serves others. An illustration from a pamphlet issued by the Council on Christian Literature for Overseas Chinese

BAPTIST, MISSIONARY SOCIETY



AUTUMN MEETING AND VALEDICTION OF MISSIONARIES

Tuesday, 17th September
at 7 p.m.



WESTMINSTER CHAPEL, BUCKINGHAM GATE,
LONDON S.W.1

Fellowship in Prayer

(Based on the Prayer Calendar)

2-7 September: NORTH INDIA. Pray this week for church and evangelistic work in widespread rural areas centring on Baraut, for adult schools and literacy work, and work amongst women and girls. Pray too for church, evangelistic and women's work at Bhiwani.

9-14 September: NORTH INDIA. You are asked to pray for church, evangelistic and educational work, and for the growing medical work throughout the Palwal district. Remember especially the Indian workers responsible for pastoral work, the Salamatpur Industrial School for Girls, and the Christian General Hospital.

16-21 September: NORTH INDIA. Pray for Patna, capital of Bihar and University centre. Our work here is mainly amongst students and at the Angus Girls' School. Pray for local lay leaders at Monghyr and

Jamalpur, where there is no resident missionary. Gaya is a place of pilgrimage for Hindus and Buddhists; remember the evangelistic opportunities here, and pray for the Leprosy Hospital and work amongst women and girls.

23-28 September: UPPER CONGO. Pray for Stanleyville, the provincial capital, remembering the vast opportunities and problems in this rapidly growing city. Pray for Yalikina and Irema, sub-stations of Yakusu. Church, medical and educational work are carried on at Yalikina. Irema is at present without a missionary staff; pray for the church and its witness there.

30 September-5 October: UPPER CONGO. Pray for Lingungu, a new station replacing Yalembe and Ligasa, with church and medical work, schools and training courses. Remember, too, the church at Bandu in this area.

MISSIONARY RECORD

Arrivals

6th July. Dr. and Mrs. E. H. Wyatt, from Yakusu, by air.

8th July. Mrs. R. A. Crumpler and two children, from Kimpese, by air.

Departures

18th June. Rev. W. D. and Mrs. Grenfell, for Quibocolo.

19th June. Dr. and Mrs. A. A. Watson and child, for Belgium, for study.

Death

30th June. At Farnborough Hospital, Kent, Rev. G. E. Hicks, India Mission, 1899-1926.

ACKNOWLEDGEMENTS

(To 9th July, 1957)

Donations

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: Anon., 12s.; Anon., £1.

Medical Fund: For work in Congo, £5; Anon., £1.

Deficit Fund: Sale of Half of a Half Sovereign, 11s.; Anon., £20; D.H., £1; E.M.L. Bickley, £1; Anon., 10s.; South Devon Baptist, 5s.; "In grateful memory of the late Mr. George Cropp," £4; Sale of Jewellery,

£2 6s. 6d.; Anon., £1; Mr. C. K. Hoikenbull, £3; Anon., £1; "Concerned", 10s.; Anon., 10s.

Legacies

The following Legacies have been gratefully received:

June		£	s.	d.
11	Miss M. G. Leonard (Medical)	1,500	0	0
	Rev. C. S. Boulton	20	0	0
	Mr. William Harries	1,474	14	8
	Mr. A. J. Matthews (Medical)	150	0	0

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OCTOBER 1957

PRICE FOURPENCE

Missionary Herald

OF THE BAPTIST MISSIONARY SOCIETY



Women of the Kond Hills, Orissa, India, learning by the flannelgraph method

The Unfinished Task of the Church

Stephen Neill's New Book

IT is now one hundred and sixty-five years since the B.M.S. was founded at Kettering and the era of modern Protestant missions began. What has been accomplished? Through the activity of churches and individuals the Gospel has been proclaimed in many parts of the world and new churches have been formed and have developed. We are now able to think in terms of a world-wide Church.

The story of modern missions has not been one of unbroken success. In some areas little progress has been made; other areas are still quite untouched. Having gained one generation in a particular area, the churches have not always been able to hold and win the next. After a century of sincere effort involving great expense not only in money and service, but also in life itself, the missionary societies had to withdraw from China not knowing what effect such withdrawal would have on the growth and development of the Chinese churches.

Successes there have been. Remarkable stories can be told of the triumphs of the grace of God. One has only to think, for example, of our own experience as a Society in Belgian Congo, in the South Lushai Hills, in the Kond Hills and in West Orissa, to say nothing of Jamaica. But the successes, and propaganda about the world-wide Church, about National Christian Councils and a World Council of Churches should not blind us to the fact that the so-called "younger churches" are for the most part small and weak.

IN his recent book, *The Unfinished Task*,* Dr. S. C. Neill frankly faces this situation. He points out that in Japan not more than one person in two hundred is a Christian. In India Christians are rather more than two per cent of the population; but in Pakistan they are considerably less than one per cent. In Uganda nearly half the population is already Christian: progress is still rapid, and there is hope that this may become the first Christian country in Africa and the East. Similarly in the Belgian Congo progress has been astonishingly rapid, and the Christian population, mainly Roman Catholic, is probably nearly a quarter of the whole. But in Nigeria, the most populous of all African countries, Christians amount to not more than three per cent of the population.

Dr. Neill is referring, of course, to nominal Christians. He goes on to indicate that in Muslim

* *The Unfinished Task* by S. C. Neill, Edinburgh House Press, 12s. 6d.

lands there has been very little headway. And in most other countries Christians are grouped in comparatively small areas, leaving wide gaps in which the Christian cause has hardly even begun to take root. This is his conclusion: "So far from the evangelization of the world having been nearly accomplished, it may rather be said that the pioneer stage has at length been passed through, and that this is the moment at which serious and constructive evangelization ought to begin." Another judgment which gives much food for reflection is: "The spiritual and ethical achievement of the younger churches is disappointingly poor."

A FASCINATING question is raised in the first chapter of the book which the author entitles: "The Unfinished Church". What is the real task of the Church? In a passage of great eloquence Dr. Neill speaks of the world-wide Church as follows:

"An accurate map of the Christian mission in the world on a sufficiently large scale would look very much like a map of the starry sky. Across the sky sweeps the Milky Way. There are areas where stars are many and bright, other areas where stars are few and dim; and those great mysterious spaces over the north where all is dark and no star shines. The parallel with Christian achievement is too close to need to be worked out in detail. There are in the world countries and areas where the Church has taken root and flourishes, where great Christian communities exist, as in some parts of India and Africa, prosperous and independent, though still a small minority among the people of the country. There are the bright and isolated stars, limited areas in which some special success has been accorded to Christian witness, as in the Batak Church, in Sumatra. There are the faint stars of the tiny groups of converts in Islamic countries, precious first-fruits indeed, but still only first-fruits. And there are the still dark areas, the closed countries such as Afghanistan and Tibet, where the light of the Gospel has not yet appeared.

"The new factor is that, for the first time in history, the Diaspora has become very nearly world-wide. This raises in the mind of the Christian the question whether we may not be at or near one of the turning points of the ages."

FROM the study of Biblical theology the author is led to believe that the purpose of God in bringing about this scattering of the churches is to

(continued on page 100)

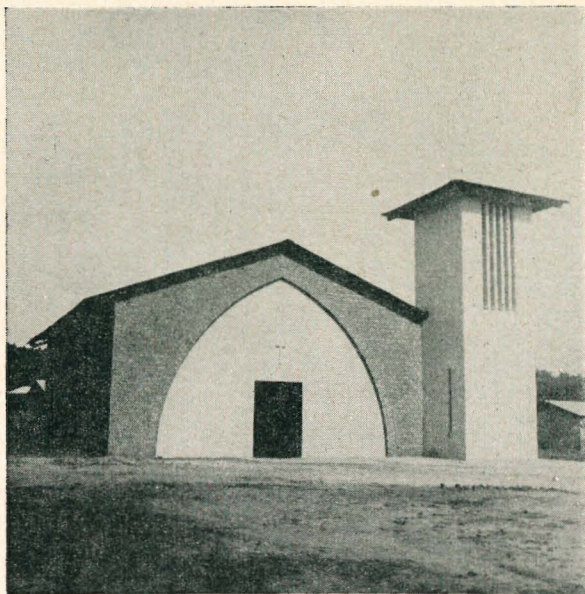
A Fine New Church—but no Pastor Yet

By H. KEITH FREESTONE

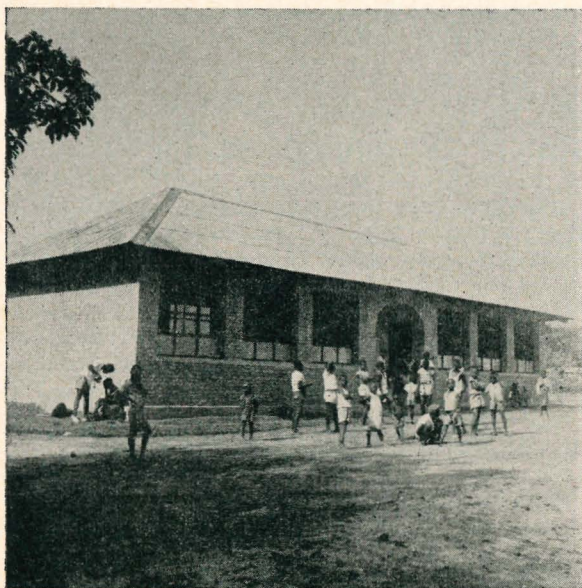
BINGA is a Company plantation eighty miles from Upoto which produces palm oil, rubber, coffee and cocoa. It employs nearly four thousand workmen and has a total population of over thirteen thousand people. A number of the senior African employees of the Company and many of the rank and file are Protestants, and village teachers sent by the Upoto-Pimu Church Council work in the various "camps", doing their best to meet the spiritual needs of the people, and teaching the children.

In splendid classrooms built by the Company we have a Regional School with a trained teacher in charge which gives further education to the children of our people wherever they are found in the plantation.

But until recently there has been no fitting church building for this community. A few years ago a "semi-permanent" school-chapel was erected on our site, but this description of it proved only too accurate when one night during a storm it was completely destroyed. But now, thanks to the generosity of the Company and the sacrificial giving of many of our folk, a modern and dignified architect-planned church has been completed and opened for worship and dedicated to the glory of God.



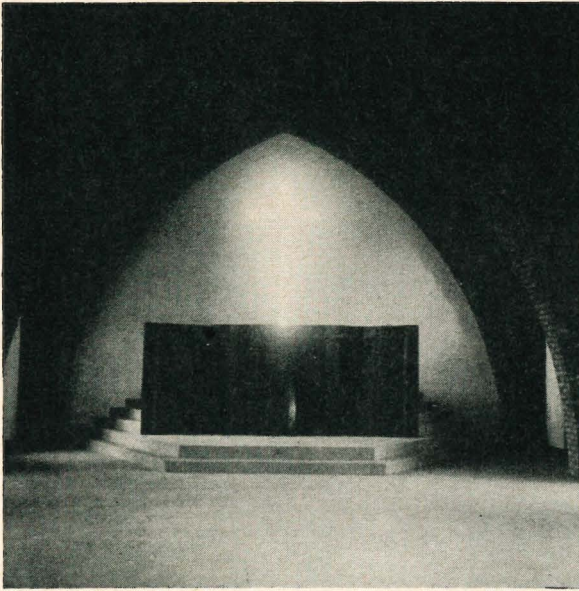
The new church at Binga, only recently dedicated. The main door is the one which was broken by the crowds (see overleaf)



The Regional School at Binga

THERE was much excitement recently one evening when two huge lorries provided by the Company thundered into Upoto and it was known that next day the journey to Binga would be made for the Opening Ceremony. One lorry, fitted with bus-like seats, was filled with deacons and overseers who with the Rev. Samuel Koli form the Upoto-Pimu Church Council. The other was occupied by the Upoto Choir, and our own transports took missionaries, station workmen and other visitors, a total of nearly one hundred people altogether.

A crowd of many hundreds was awaiting the arrival of this convoy at Binga. After worship in front of the new building had been conducted by Mr. Koli, and "Ye gates lift up your heads" had been sung to the tune "St. George's Edinburgh" by the Choir, the Rev. H. K. Freestone invited the Congo Field Secretary, the Rev. L. J. Taylor, to open and dedicate the church. The key of the main door was handed to Mr. Taylor by Monsieur Georges Godding, the Director General in Africa of the Company. Mr. Godding, who is the son of the late Senator Godding, Liberal Minister of the



The interior of the new church, showing the pulpit and cross

Colonies, whose efforts on behalf of "fair-play" resulting in State subsidies being granted to Protestant schools in 1948, are still gratefully remembered, expressed the warm good wishes of the Company to our community at Binga.

A PROCESSIONAL was then sung while the ministers and congregation entered the new church, and such was the enthusiasm that when the crowd pressed forward the main door was cracked

and one of the hinges broken. Perhaps the most striking architectural feature of the building is the cross-shaped embrasure let into the wall behind the central pulpit, through which the sunshine pours.

The new church seats about two hundred people. When four hundred had entered and the rest were standing outside, Pastor Koli offered the Dedication Prayer, and Mr. Freestone on behalf of the Mission thanked all those who by generosity and work had made possible this £1,600 project, and its completion free of debt. Mr. Taylor, in his address, spoke from the words, "The temple of God is holy, which temple ye are", and the service of Dedication closed with the singing of the Doxology.

Here is a magnificent church building, an enthusiastic congregation, with many in the surrounding plantations, camps, and factories, waiting to be sought and won. Here is an African "new housing estate" with all its opportunities and temptations. The people are desperately in need of full time pastoral oversight, and they have not got it, the pastorate is vacant.

Now that the Binga project is completed we turn our plans and strength to other similar places in the Upoto-Pimu area—Lisala, Bosonjo, Mondombe, Renika—all growing centres of population, and all needing shepherding. We do our best, but the task is too big for us. We must have African leaders for this work. We ask your prayers that the voice of God may call out from among our African church members those who will give themselves to this and similar work throughout the Congo field, and that missionaries from home to help in the priority job of training them may come to our help in increasing numbers.

The Unfinished Task

(continued from page 7)

prepare for the coming of our Lord. "The purpose of God which was fulfilled in the history of Israel was two-fold: first, the provision of a homeland, within which Christ the Son of God could be born and grow and accomplish His work; and secondly, the preparation through the Diaspora of a wider world in which the Gospel could quickly take root, and in which the Church could develop to such maturity as would enable it to survive both the destruction of the Jewish nation and the collapse of the Roman Empire."

Is God doing something of the same kind through the Church today? Is the ministry of the Church to prepare the way for the second coming of Christ?

Many other problems are dealt with in this wise and stimulating book. Emphasis is placed on the need for winning anew each succeeding generation, and such questions as education, literacy, and the need for reconsidering the nature of the ministry are thoroughly discussed. Dr. Neill deals also with the great contemporary revival of the other religions and the threat from Communism and Western secularism. He discusses the problem of the unity of the Church.

Altogether, it is one of the significant books of the year and will well repay careful reading and thought. Throughout it there is a plea for a recovery of the sense of urgency. "What God has achieved through a largely disobedient Church could be an indication of the possibilities ahead . . . in these times of crisis and opportunity."

121st Anniversary Celebrated in the Turks and Caicos Islands

Another chapter was added to the history of Baptist work in the Turks and Caicos Islands, B.W.I., when a new bell supplied by Messrs. John Taylor, Ltd., Loughborough, England, at a cost of £72 was installed to celebrate the 121st anniversary of the work of the Baptist denomination in these Islands.

The large crowd which attended the service gathered around the base of the timber belfry at 4 p.m. for the dedication. The belfry was declared open when Mrs. E. G. Lewis, Mrs. F. Smith, Mrs. E. Astwood, and Miss A. Crisson cut the tape.

Following the dedicatory prayer, the bell was given 121 strokes. The Honorable E. G. Lewis, M.B.E., Commissioner of the Islands, gave the first stroke of the bell. He also delivered an inspiring address. Other speakers were: Mr. W. R. Tatem, M.B.E., and Rev. C. S. Jones, A.I.E.

Baptist work started here between the years 1828 and 1835. It is recorded by the Rev. J. Henry Pusey, that Rev. Sharper Morris and Rev. Kilner Pearson began work among the slaves in the dates given. Mr. Morris retired from the field, but Rev. Kilner Pearson died here in 1834 at the age of thirty and

was buried in the church premises used then for services.

The London B.M.S. then took charge of the work and Rev. Ebenezer Quant was appointed to carry on. From those days a noble succession of consecrated men has followed. The influence of the Baptist denomination on the intellectual, social and spiritual life of these islands is of marked significance. Of a population of 6,500, 3,385 claim themselves Baptist.

There are thirteen islands and thirteen Baptist churches with a total membership of 851, and 701 Sunday school children. Although many sects have entered this field and divided many of our congregations, there is a deep love in the hearts of the people for the Baptist Church which they first knew, and which has done so much for them.

May God hasten the time when truth will triumph over error and righteousness over unrighteousness. We need the prayers of all God's people that with boldness we will continue to preach Christ and Him crucified, so that many who are still rejecting Christ in these needy islands will respond to the voice of the Holy Spirit, and obtain life everlasting.

Trolley Library in Hospital Has Surprising Results

Only about a dozen patients in the hospital at Berhampur, Orissa, are able to read. And some of them dropped the reading habit when they left school. But a library has been formed, and the results have been surprising.

The library, of course, is not a big one. The books are arranged on a trolley. One section holds books which may be borrowed. Another section displays books which are for sale.

When the trolley travels round the wards, the readers eagerly borrow books.

These readers are accustomed to

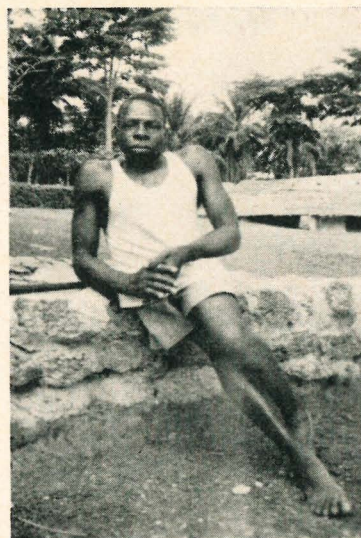
"reading out loud". As they read, the other patients listen.

A report from the hospital says: "We have noticed a considerable difference in the atmosphere of the wards. There is no doubt that this form of occupational therapy does brighten everyone up."

Many of the readers want to go on reading after they have left hospital. So, they buy a book to take home.

There are books of various sorts in the little library. Those about our Lord, says the hospital report, are always in demand and the trolley library is proving "a fine means of evangelism".

He Serves Faithfully Despite Affliction



Loboma of Lukolela

Loboma is a member of the Lukolela Church. He regularly attends the services of worship, and is a good speaker, expounding eloquently the Gospel in the melodious Bobangi language.

Unfortunately he has an affliction—a deformed back. He used to teach in the school and help generally with the work of the mission. Now he works from time to time with friends who are carpenters.

The members of the church are able to help him as when, for instance, he has to repair his house.

The Most Southerly Baptist Church

What must be the most southerly Baptist church in the world has recently been organized at Rio Grande, Tierra del Fuego, Argentina. It is considerably south of the tips of Africa, Australia and New Zealand.

In all, there are thirteen members—ten nationals and three missionaries of the National Mission Board of Argentine Baptists.

Christian Girls' School in Jamaica Celebrates it's 75th Anniversary

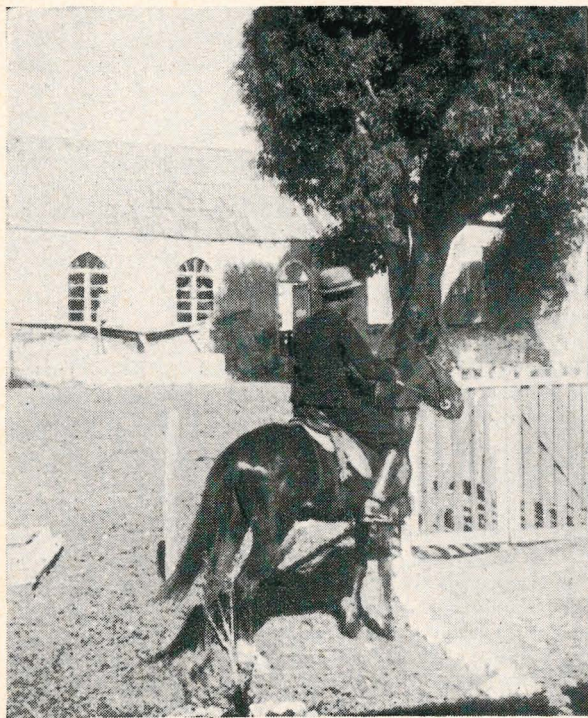
KEITH TUCKER

ABOUT eighty years ago the Rev. W. M. Webb, a Jamaican Baptist minister, whose church was at Stewart Town, Trelawny, paid a visit to England. During the course of his visit he was entertained by Dr. and Mrs. Trestrail, who lived at Bristol. His hostess said to him: "Mr. Webb, what would you say was Jamaica's greatest need today?" Mr. Webb was well aware of the difficulties which the school founded by Rev. W. and Mrs. Knibb was experiencing in the nearby town of Falmouth, owing to colour prejudice, and he had no difficulty in replying: "A school to which girls can come irrespective of class and colour."

"Mr. Webb," replied Mrs. Trestrail, "you shall have that school!"

Relying on that promise, Mr. Webb founded the Manchester School, with the assistance of the Rev. George Henderson, the English Baptist minister at Browns Town. It opened with five little girls under

This Jamaican pastor travels to his church on horseback—and his horse will take him along the tracks too rough for motor-cars



Miss Annie Fray, a relative of William Knibb. But as Dr. and Mrs. Trestrail fulfilled their promise and money arrived, a building was erected on the top of the hill outside Stewart Town, and the name was changed to Trelawny Girls' School, afterwards to be renamed Westwood High School for Girls.

THE buildings, from which there are magnificent views in all directions, were built of native hardwood and cut stone, and it is evident that they were well built for they have, despite their very exposed position, withstood earthquakes and hurricanes. Additions have been made from time to time both in land and in buildings.

The Trust Deed requires that on the Board of Trustees there shall be representatives of the Anglican, Baptist, Methodist and Presbyterian Denominations. For some years I have represented the Baptists, and have had the honour of being Chairman of the Board. Thus it was my privilege to take part recently in the first of two events planned to celebrate the seventy-fifth anniversary of the school. This took the form of the laying of Foundation Stones of a Science Laboratory to be built at a cost of £3,000.

THERE were many distinguished visitors present and Westwood old girls came from all parts of the Island. The high standing of the school in the eyes of the Jamaican Government was seen in their grant of £1,500; the enthusiastic efforts of the old girls brought in another £1,000; the collection on the day came to £225, and these sums added to other donations have already ensured that the building will be opened free of debt, and something will be in hand for equipment.

Under the inspiring leadership of Miss Dorothy Parsons, M.A., the school is filled to overflowing. The local churches, Anglican, Baptist and Methodist, take a deep interest in the pupils, and receptions into church membership regularly take place. Our own minister at Stewart Town is Rev. Ivan Parsons, J.P., who visited England on the occasion of the Baptist World Alliance Congress. In every way Westwood has justified the faith of the Baptist founders and the generosity of the friends whom Mr. Webb found at Bristol.

Early Morning Baptisms and Remarkable Communion Service

By ERNEST PRICE

EVERY day has its special interests and blessings at Kimpese but today, 2nd June, was somewhat special. It began at eight o'clock in the morning when we all went down to the stream five miles away to witness the baptism of six of I.M.E. personnel. These included the head mason, the apprentice in the wood-working section of the orthopædic unit, and one student from the wards; there was a house-boy of one of the B.M.S. staff, and the boy who helps the clerk write up the patients who come to hospital. In fact, it was itself a witness to the missionary activity of the various parts of the hospital and Institution.

The baptism itself had the special simplicity and solemnity of out-of-doors baptisms—indeed, the stream and scenery might well have been that of the Jordan. The only interruptions were the noise of the occasional passer-by crossing the rope swingbridge near-by.

THERE was the usual communion service in the afternoon, which took an unusual form in the demonstration of the "family feeling" of the young Christians at this training institution. One of the students' wives had inadvertently lit a fire behind her house last year and burnt down quite a few trees belonging to a neighbouring village. The village elders reported the fire (it is illegal to light stray fires in the dry-season when everything is so inflammable), and the student was fined £3 10s. 0d. by the Government agent for breaking the law. The student and his wife managed to find the money over several months and with help from home 800 miles away.

However, the village elders had hoped to reap some personal benefit and so returned to court a few months ago for damages.

On the day of the trial only one elder turned up at court, and a fine of £2 10s. 0d. was imposed. The student himself was only two weeks off his final medical examination. The church meeting talked about it, and it was decided to have a special collection among church members today to help the student pay his fine. As most of the members are



Wives and children of Kimpese students leaving the Bentley Memorial Church after a service

students it was suggested that 6d. each would be a help. The African staff (who are salaried) were left to give what they could, and missionaries added a bit. . . .

At the end of the communion service, the amount was counted and was £5 7s. 6d., so there is nearly £3 in reserve for use when next someone needs special help. If the Lord loves a cheerful giver, He must have loved a lot today!

GIFT AND SELF-DENIAL WEEK

27 OCTOBER—3 NOVEMBER

"NOT FOR OURSELVES"

Are your preparations for this week of prayer and giving complete?

"Every man according as he purposeth in his heart, so let him give." (2 Cor. 9:7)

B.M.S., 93 GLOUCESTER PLACE, W.1.



(Photo: Congopresse. By courtesy of C.I.D. Brussels).

One of the busy crossings in Léopoldville, Belgian Congo, at midday. These Congolese workers are turning into the main road of the native city

Printers Cannot Keep Pace With Demand For Books

Missionary printers in Congo have become overwhelmed by a demand for reading matter.

Illiteracy is being rapidly overcome. Now there are few households in which nobody can read.

More people are working in jobs for which they are paid in money and are able to buy books. Often they prefer to buy books rather than food.

At Yakusu, the B.M.S. is printing in five languages.

There are only three hand-operated presses. But they are rarely idle.

When they are idle, it is because the compositors cannot work fast enough to keep them supplied or have run out of type.

The three compositors and one apprentice set the type by hand.

In the past, the presses have been kept going by having some of the composing done by printers with mechanical typesetters. But these concerns are so busy with their own work that they cannot take any more outside orders.

So, at Yakusu, the printing of one book has often to be finished before the work of composing the type for another can begin.

And in the villages people are saving their coppers for books which the mission press cannot supply.

A new road has enabled the mission truck to reach any part of the Yakusu district in two or three days at the most. One result is that schools which used to wait months for books now expect an order to be delivered in, say, a fortnight.

The missionaries report that when they go out on tours the villagers "just eat up" the books they take.

What is to be done?

More books could be turned out at Yakusu if the presses were driven by power.

Electricity is laid on. But the mission dare not use it for the presses. The composing room is working to capacity and cannot keep up even with the hand machines.

... And The Missionary Only an H

"Who was Mary?" asks the missionary.

"The wife of Jesus," replies the candidate for baptism.

The missionary is making a tour of villages in a part of Congo still hardly touched by Christianity or civilization. The candidates for baptism have all received at least a year's instruction.

Question and answer go on.

"Who were Adam and Eve?" the missionary inquires.

"The father and mother of Jesus," is the response.

"How did Jesus die?"

"He died of malaria."

But, if these people have got the details of the Christian story mixed up, have they grasped something of its meaning?

The missionary on getting back to his station writes home:

"The average African, in this part of the world at least, knows nothing of spiritual love.

"Marriage is the custom whereby a man takes a woman into his home to give him children and do

Swedish Missionary in Brussels

There has come to head the Protestant Missionary Bureau in Brussels, a missionary extraordinary, who has brought to this job of guiding young missionaries, experience of fifty-five crowded years coupled with unusual skill in sharing.

Born in Sweden in 1902, Dr. Strenstrom received his advanced education in London, Paris and America where in 1948 he received his Ph.D. from Hartford Seminary. He first came to the Congo as a missionary in 1928 and was director of the monitors' school at Kingoyi and later of the E.P.I., Kimpese.

The half-a-dozen books in Kikongo written by Dr. Strenstrom were the six books most urgently needed at the time. His is a skilful way of assaying what needs doing most, whether it be discontinuing a

onary could Stay ur or Two

the work which it is below his status to do.

"If a wife does not fulfil these functions, she is considered a very poor creature indeed and is either sent back to her own people or supplemented by another wife.

"If a wife does turn out to be satisfactory, but the day to day work grows to such an extent that she is unable to fulfil her duties, then the only answer is to take another wife.

"Of course, the Church forbids polygamy. But, if the average African Christian thinks he can manage to take a second wife without the Church discovering it, he will do so.

"He understands only the letter of the law and not the principle behind it."

The missionary pauses to think of his job of building these folk into churches. He thinks, too, of his resources. And he adds to his letter home:

"It was impossible to spend more than an hour or two at each village, except those in which we slept!"

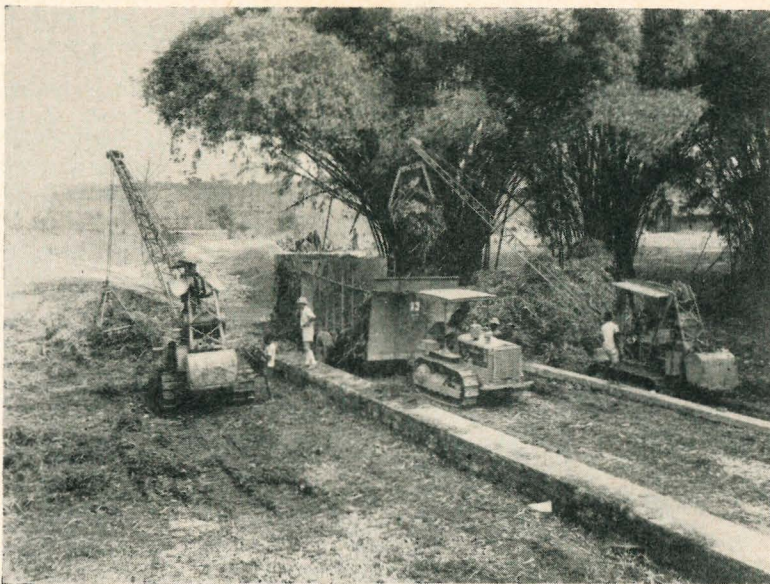
onary to Head Bureau

line or a course, starting a new one, or venturing in untrodden educational and missionary paths.

His most significant service is undoubtedly his fifteen years at Kimpese in a period of rapid change and development. He has also been a member of the executive committee of his own mission, the S.M.F., as well as a member of the Synod Council from 1939 to 1944.

In each sphere of his Congo service Dr. Stenstrom has left his mark. In this he has been ably assisted by his wife and son and daughter, and their life has been the witness of a family to the families of the Congo. The prayers of many Congolese and missionaries will follow them in their new sphere of service in Brussels.

ELMER HALL



(Photo: Congopresse. By courtesy of C.I.D. Brussels).

The latest modern equipment is used in Congo now. Here preparations are being made for sugar-cane farming at Moerbeke-Kwilu in the Thysville area

A Spontaneous Gift to Missionaries About to Leave

When Rev. L. G. and Mrs. West left Lukolela for furlough, the African Christians, quite of their own accord, without any prompting by missionaries, presented them with a piece of carved ivory.

Here is an account of the presentation written by Olamba Emmanuel Roger, an old pupil of the B.M.S. school at Lukolela. It was first published (in French) in *L'Evangile en Afrique*.

"On the occasion of the departure of Rev. L. G. and Mrs. West for England, the church at Lukolela organized a special service in their honour.

Mr. West from the platform read to us St. Matthew, chapter twenty-four, and developed his subject in relation to inquirers, Christians and pagans.

Some hymns were well sung in the honour of those about to leave us.

Mr. Ndombi Esaie, head school-teacher on the mission, read to us St. John, chapter fourteen, an appropriate passage for the occasion: 'Let not your heart be troubled, believe in God, believe also in me'.

Mr. Bomele Stephen, the choir master, expounded this passage briefly. Then he spoke of the great work accomplished by Mr. and Mrs. West since they took charge of the work in 1931. Mr. West took the place of the great Rev. A. Stonelake, known by many of us.

To finish this touching little ceremony a piece of ivory was given to Mr. and Mrs. West on the part of the church where they have laboured.

We wish them the benediction of God. We likewise ask God to progress the work of the church here at Lukolela, and to develop the medical work likewise."

A Gospel in Every Home

The Evangelical Fellowship of Ceylon is sponsoring a plan to put a copy of St. John's Gospel and a tract in every home in the country. Supplies are available. The main difficulty is a shortage of distributors.

Two Notable Victories—and

THE end of a campaign is in sight. The retreat has become a rout. There had been contacts with the enemy, and indecisive skirmishes, forty years ago. African children near Yakusu clambered over the decks of the *Grenfell*, and begged the missionaries for a lump of “blue-stone” to rub on the dozens of raspberry-like, weeping sores that covered their bodies.

Then came the campaign of the “needle”, and the wonderful yellow liquid that dried the sores in a matter of weeks. But despite the determined efforts of the infirmiers in the Yakusu area, there were still over fourteen thousand cases of yaws in 1948, and victory seemed as far off as ever. Would this disease, which caused so much suffering and disfigurement, ever receive the *coup de grâce*? . . .

We have just returned from a fortnight's trek in the forest. “We” means the doctor and his wife and a team of infirmiers-evangelists from the central Hospital. And we have seen but two cases of yaws in the whole trip. The “needle”, now filled with penicillin, has worked this miracle. The victory has been won. Yaws has practically disappeared from the district.

THE second victory? During the journey, we discharged the thousandth case of leprosy to be cured in the past five years. Yes, the thousandth. Twenty years and more ago, I was appalled by the ravages of leprosy. Ill and mutilated, young and old, doomed to a lingering life worse than death, with the hopeless prospect of increasing ulceration and deformity—they rarely attended the dispensaries, for there was nothing on the shelves to help them.

Last year, over four thousand leprosy patients were receiving regular treatment at our district clinics. The infirmiers had responded to the need and to the availability of new drugs, with a magnificent supplementary effort. Thousands of microscopical examinations; hundreds of thousands of injections; record cards and registers, syringes and needles, sterilizing apparatus and bicycles (frequently with punctured tyres, of course), and, with it all and through it all, a vast volume of prayer.

And now, well over a thousand cases “cured”, and of these fewer than two per cent will probably have a recurrence.

During this last trip, most of the cured patients accepted their discharge certificates with surprising nonchalance; it was what they had expected for weeks, for they had watched the gradual disappearance of their trouble. But in some villages, the upsurge of gratitude and emotion was so great

as to be embarrassing. They jumped for joy; they danced; they shouted; they embraced the infirmiers; they thanked God with happy spontaneity and fervour.

The battle for control and eventual eradication of leprosy is not yet won; but successes like these in the district, and at the Yalisombo Leprosarium, augur well for the future.

THE other victory, the third? . . . “The Kingdom of God cometh not with observation,” we read. But there is an evident stirring in the hearts of many. Last year, there were over 850 baptisms in the Yakusu area—more than a quarter of all those reported in the whole of the B.M.S. Congo field. As an integral part of the missionary outreach of Yakusu, the medical arm is privileged to serve the Lord Christ, and rejoices in seeing backsliders restored and pagans converted. We had never met such eagerness for study of the Word as we experienced on our last trip; many would walk several miles at night over little forest pathways for our Bible Readings and meetings for the deepening of spiritual life.

Here again, the campaign is by no means over. “This kind cometh not forth but by prayer and fasting.” With more prayer, and more self-denial on the part of all who name the Name of Christ, even this long-delayed victory—over entrenched sin, and indifference—will eventually be assured.

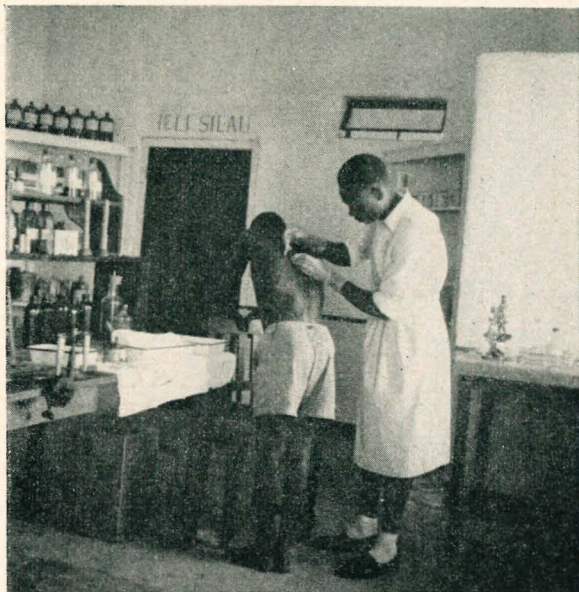


Dr. Stanley Browne on trek with a leprosy control team

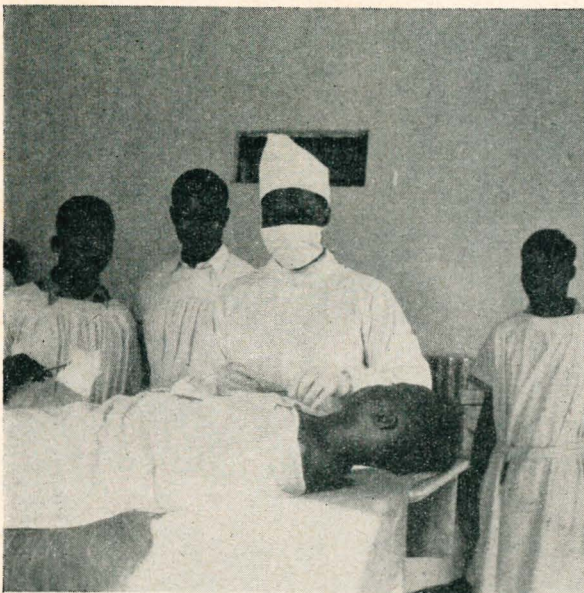
a Third in Sight—By STANLEY G. BROWNE



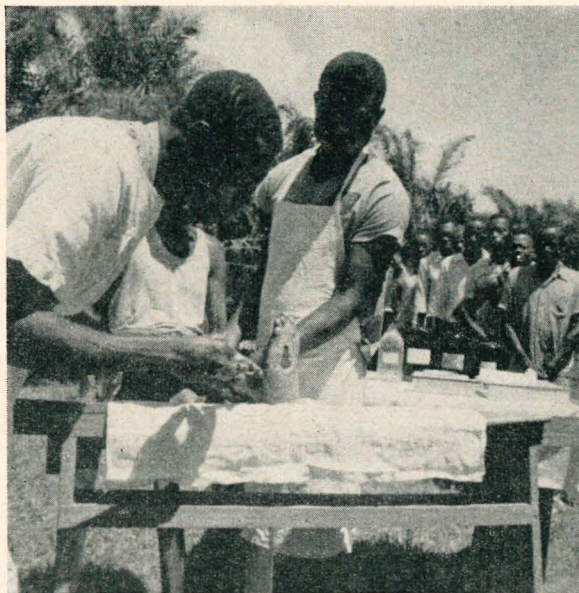
This infirmier, Mokili, is the son of the senior pastor, Lititiyo, an ex-cannibal. Here he is examining a sample of tissue under a microscope in the laboratory of the Yalisombo Leprosarium



An infirmier, trained at Yakusu, removes tissue from a patient for microscopical examination

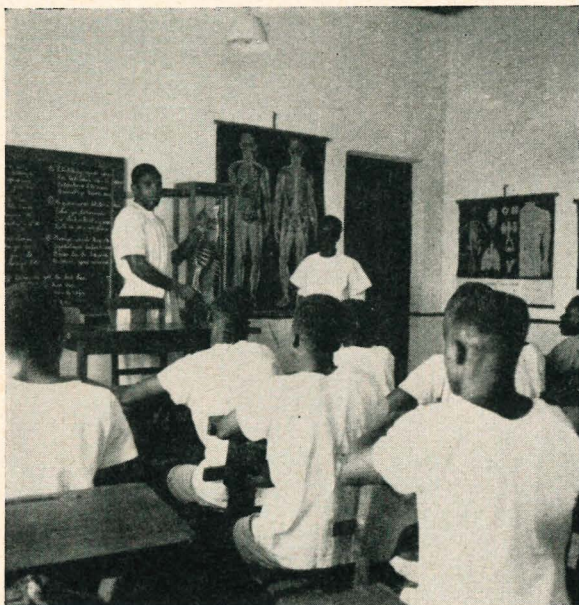


Another infirmier, Dickie, also trained at Yakusu, prepares to operate on a patient

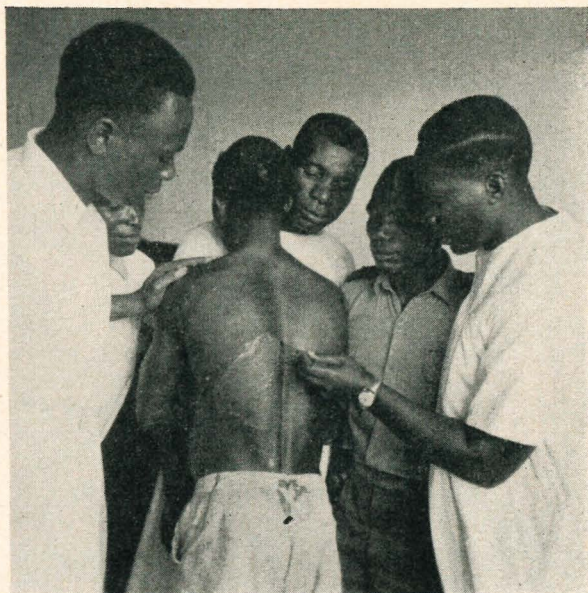


An infirmier injecting drugs around a bad ulcer in a patient's foot at the rehabilitation clinic at Yalisombo

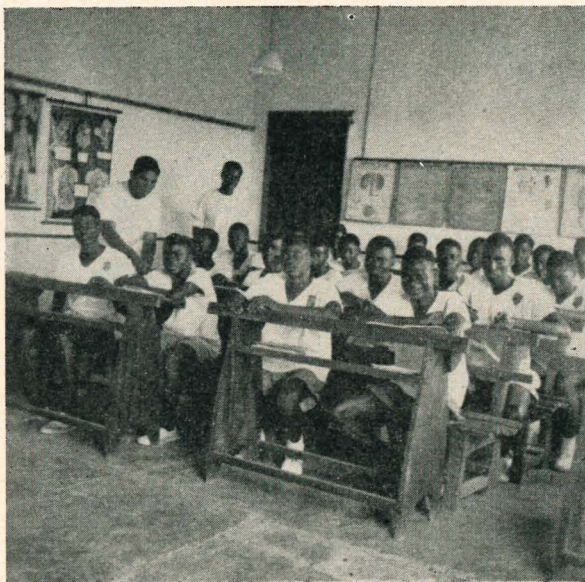
Others Trained to Carry On the Work



Laurie, another Yakusu trained assistant, lectures at the school for infirmiers



Dickie, another assistant, demonstrates to infirmiers in training anaesthesia in a case of leprosy



Here is a scene in the junior classroom of the school for infirmiers



These girls are in training at Yakusu to be assistant midwives

Another Comment on Ceylon Language Problem

Miss Elsie W. Evans, now living in retirement in Australia after serving for thirty-four years in Ceylon, has written to the Mission House about the article which appeared in the February number of the *Missionary Herald* on the Language Problem in Ceylon.

She writes that she and her sister (Miss Ethel M. Evans, who served in Ceylon for twenty-six years) were surprised to read: "So far no theological training has been attempted in Sinhalese and there is extremely little Christian literature produced in that language. English has so far dominated both the Church and its literature in Ceylon."

She refers to statements made by H. J. Charter in *Ceylon Advancing*, such as, "Thirty years ago the Christian Council in Ceylon made a forward move in the production of Christian literature and in the Ceylon work I was appointed General Editor . . . We produced commentaries on Isaiah, St. Mark, Genesis, and on fifty selected Psalms, and further books such as *Helps to Bible Interpretation*, *An Outline of the Principal Christian Doctrines*, *Prayer in Christ's Life and in Ours*, etc. (p. 112).

After reminding us that H. J. Charter himself spent twenty-four years training Sinhalese ministers in their own language at Matale, Colombo and Peradeniya (see

Ceylon Advancing, p. 72f.) she goes on to say:

"Most of the Baptist Sinhalese churches have all their services in Sinhalese; in centres such as Colombo, Kandy, Matale, and Ratnapura there are of course English services as well. In Cinnamon Gardens Baptist Church there is a Sinhalese service as well as the English services.

"The Colombo Girls' School was a bilingual school until 1948, and Sinhalese predominated. Carey College, Ferguson High School and Matale School are the English Schools, but in the villages the schools are Sinhalese. Our teachers have been trained at Peradeniya.

"I cannot see that the Language Problems really confront our Baptist churches in Ceylon; the Methodists and the Church of England have many more English-speaking people in their churches than the Baptists have as the Burghers who speak English are in large numbers in these churches.

"My sister Ethel was an evangelistic worker and trained Bible teachers; all her work was in Sinhalese. Bible translation has been a great work too.

"My sister and I both feel that the article in February gave a wrong impression. Certainly Sinhalese plays the chief part in the Baptist churches in Ceylon and especially in the village churches and village schools."

Boys Wanted to Wear Long Trousers

Clothes have been a subject of argument more than once in missionary history.

There was another bit of fuss at the educational centre at Kimpese, Belgian Congo, when new khaki uniforms—including shorts—were introduced for the boys.

The boys, at first, did not like them.

Their objection was not to wearing clothes, of course. These boys are far too sophisticated to adopt the primitive attitude which is said to have distressed some pioneer missionaries.

What they wanted was more

covering. They wished to be allowed to wear long trousers like the men in the theological school.

The fact that many members of the staff, both African and European, wear shorts did not influence their view.

Eventually, the argument died down. Possibly, the boys realized that, after all, shorts are more comfortable than trousers in the Congo heat.

Women's fashion note: Women at Kimpese wear a dirndl skirt with a green and white design, a white blouse and a head scarf. Girls wear dresses of red and blue.

Wanted—Advice on Cattle

The agricultural and village uplift centre at Khulna in East Pakistan is having difficulty with its cows. Advice from experts would be welcomed.

It is believed that the saline atmosphere of the area has a destructive effect on the constitution of cattle taken there from other places.

Efforts are being made to find cattle and feeding stuffs to overcome this salinity.

Ideas should be sent to Mr. David Stockley, c/o The Mission House, 93 Gloucester Place, London, W.1.

Missionaries Put Ivory Carvers on Way to Fame

Bolobo, in Belgian Congo, is known to readers of the *Missionary Herald* as the site of a B.M.S. station which serves an area of 4,000 square miles. But in Congo the town is famous for the quality of its ivory carvings.

It is a town of some 8,000 people. Many of the men are employed in fishing and spend long periods away from home. There are two local crafts—ivory carving and basket making.

Both the crafts were introduced by B.M.S. missionaries about seventy years ago. And the ivory workers have now a reputation throughout the country.

Not Satisfied With the Floor

Patients who go to mission hospitals in Belgian Congo are not satisfied with rough-and-ready treatment these days.

The hospital at Yakusu has been busy recently and Miss Mary Fagg said in a letter: "Patients are overflowing from the beds on to the floor.

"This sometimes causes difficulty as our patients are becoming more demanding.

"Even if at home they sleep in a row on the floor, when they come to hospital they expect something better."

Traditional Religion in Brazil

By GENE H. WISE

This extract from the magazine of the Foreign Missions Board of the Southern Baptist Convention of the U.S.A. ("The Commission") throws light on the general situation in Brazil. There is unusually great interest in the Bible and in Protestantism.

THE vast difference between true evangelical Christianity and the traditional religion of Brazil, as emphasized by their attitudes toward the Bible, was also spotlighted here in Rio recently in a very unusual way. A Baptist housewife and mother from the state of São Paulo took part in "The Sky is the Limit", a radio and television programme that is the Brazilian counterpart of "The \$64,000 Question" television quiz show.

She was the first contestant in the history of the programme to answer questions on the Bible, and she also reached the highest level in the programme's history, answering correctly a question worth six hundred thousand *cruzeiros* (about \$9,000 U.S.).

When she missed the question worth eight hundred thousand *cruzeiros* (about \$12,000 U.S.), a question that was impossible to answer because several possible answers are given to it in the New Testament—and she told the questioner so, the master of ceremonies said that she had made more propaganda for the Bible than she had for the product which sponsors the programme.

There was such a storm of objection because she lost on a question which seemed unfair that a committee was appointed to restudy the decision. This woman became the most talked-about and most written-about person in the Federal District.

PEOPLE were profoundly impressed with her knowledge of the New Testament and with the simple testimony which she always gave. At least two people told missionaries that they had stopped going to the movies on Monday nights in order to listen to this Baptist woman answer questions on the Bible. The viewers in general were seeing something they had never seen before—a lay-woman who reads the Bible regularly and uses it as a guide to her everyday living.

This was some of the biggest and best propaganda evangelicals had had for the Bible. And Baptists were able to put a spot announcement just after the programme letting people know that

Bibles are available in the Baptist publishing house.

The mayor of Rio told a pastor that he had become interested enough through this Baptist woman's testimony to buy a Bible for the first time in his life. He is one of thousands who "discover" the Scriptures each year because of the faithful and consistent witness of Southern Baptist missionaries and Brazilian Baptists.



(Photo: P. Rigden Green)

This is Jamini, now a Christian preacher in West Dinaipur. He was one of the famine orphans adopted by the B.M.S. at the same time as Hello, the subject of the latest B.M.S. colour film

FELLOWSHIP IN PRAYER

(Based on the Prayer Calendar)

7-12 October: You are asked to pray this week for the Ecumenical Movement and for Christian agencies and institutions with which the Society co-operates. These include the International Missionary Council, the Conference of Missionary Societies of Great Britain and Ireland, National Christian Councils in B.M.S. fields, Protestant Missionary Headquarters in Brussels and Lisbon, and the Asia Christian Colleges Association.

14-19 October: ORISSA. Pray for the Utkal Christian Church Central Council, the Union of Baptist Churches in Orissa, which is responsible for the work throughout the state, and for its officers, missionaries, evangelists and teachers. Remember the work at Cuttack, especially in the United Theological College, the Orissa Mission Press, Buckley House Girls' School, the Stewart School for Anglo-Indian children, and the Boys' High School and Arts College. Remember, too, the church, evangelistic and Bible translation work also going on in Cuttack.

21-26 October: ORISSA. You are asked to pray for adult literacy work throughout Orissa, with head-

quarters at Cuttack. Pray, too, for the work at Puri, and Angul, supervised from Cuttack. There is no resident missionary at these places. Puri, the centre of Jagannath worship, is a stronghold of Hinduism. Sambalpur is the site of a large hydro-electric project, where thousands of workers are concentrated, presenting a great evangelistic opportunity. Remember the dispensary and evangelistic work at Gopalpur, Russelkonda and other centres, supervised from Berhampur.

28 October-2 November: GIFT AND SELF-DENIAL WEEK. Pray that throughout the home churches there may be a wide response in prayer and in giving to the Gift and Self-Denial Week appeal. Your prayers are particularly requested this week for young people who are preparing for service on the mission field, especially for students at Carey Hall and St. Andrew's College, Birmingham, and for newly-appointed missionaries studying in Belgium and Portugal and at Language School in India. Remember, too, all members of the Baptist Students' Federation.

MISSIONARY RECORD

Arrivals

- 15th July. Dr. R. P. Shields, from San Salvador.
16th July. Rev. E. G. and Mrs. Collins and family, from Cuttack; Mr. and Mrs. E. H. McDade and family, from Ghaziabad; Miss I. Thomson, from Berhampur; and Miss N. Hart, from study in Belgium.
20th July. Rev. I. G. Maurice, from Kimpese.
23rd July. Rev. P. J. and Mrs. Manicom and child, from Kimpese; and Rev. I. R. Secrett, from Léopoldville; by air.
30th July. Rev. J. and Mrs. Sutton and family, from Kuala Lumpur.

Departure

- 25th July. Miss H. I. Davis, for Kimpese.
27th July. Miss M. H. Tissington, for Baraut, by air.
3rd August. Miss L. Quy, for Cuttack, by air.
5th August. Miss H. G. Ball, for San Salvador and Miss V. Harrison, for Quibocolo, by air.
15th August. Miss K. M. Brain, for Kimpese.

Marriages

- 27th July. At Sidcup, Rev. Russell Frank Edward Warden to Dr. Rachel Edna Hudson, missionaries-designate for Congo.
10th August. At Godalming, Rev. Ian Russell Secrett, of Léopoldville, to Miss Beryl Olive Attrill.
17th August. At Fooks Cray, Mr. Raymond Bridges to Miss Brenda Elsie Olley, missionaries-designate for Congo.

Deaths

- 26th June. At Coromandel Valley, South Australia, Rev. W. Goldsack (South Australia B.M.S. 1897-1912; B.M.S., India, 1912-23).
4th July. At Brisbane, Australia, Rev. A. E. Grimes (India Mission, 1906-36).
18th July. At Mexborough, Yorkshire, Miss E. S. A. Wheal (China Mission, 1926-49; interned 1942-5).

ACKNOWLEDGEMENTS

(To 15th August, 1957)

Donations

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: Anon., 10s.; Anon., Oxford, £5; Anon., £50; In memory of our dear friend, Mrs. F. Jenks, from Sybil Watson and Margaret Gracie, £1; Anon., Edinburgh, 10s.; Anon., Grove Road Church, New Southgate, £1; Anon., £1 1s.; Eastleigh Baptist, 5s.; Anon., 10s.; Anon., 10s.; H.C.H., for Congo, £12; Anon., Hampshire, £50.

Medical: An Old Age Pensioner for Leper Work, £1;

Anon., Grove Road Church, New Southgate, £1; "A little more", £1; David and Marion for Congo, £2; D.R. for India, £1; J.R.K., Congo Hospitals, 6s., and Leper Work, 10s.; I.F.G., for Leper Work, 10s.

Deficit: D.M.C., £2 10s.; Anon., £1; Mrs. F. Frisby, £1 1s.; Anon., 3s.; Anon., £7; Anon., £1; Anon., 10s.; Q.R., Coventry, £1; Anon., 10s.

Angola Evangelical Mission: Anon., "In memory of Mr. Stober", £50.

Translation Work: G.H., for Bibles and hymn-books for Congo converts, £2.

Famine Relief: A.J.S., £1; J.R.K., £1.

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NOVEMBER 1957

PRICE FOURPENCE

Missionary Herald

OF THE BAPTIST MISSIONARY SOCIETY



These natives of Trinidad have strange pets!

Church Union in North India

THE Plan of Church Union in North India and Pakistan has been published in its third revised edition, which is the final form of the Plan. The negotiating bodies will now have to make up their minds for or against. Copies of the Plan (published by the Christian Literature Society, Madras) can be obtained through the B.M.S. Bookroom at the Mission House, 93, Gloucester Place, W.1. (1s. 6d.)

The bodies which have participated in the negotiations are the Council of Baptist Churches in Northern India, the Church of the Brethren in India, the Disciples of Christ, the Church of India, Pakistan, Burma and Ceylon (Anglican), the Methodist Church (British and Australian Conferences), the Methodist Church in Southern Asia, and the United Church of Northern India (a Church mainly Congregational, Presbyterian and Lutheran).

Their Negotiating Committee has had a formidable task. It has had to agree on a Plan which would make possible the continuing within one new Church of episcopal and non-episcopal, congregational and presbyterian, catholic and protestant elements. There had to be sufficient freedom to allow the negotiating bodies separately to continue in their own traditions, yet sufficient constraint to ensure visible and organized unity. It was, of course, able to benefit from the experience of others engaged in a like task. The Plan owes much to the Scheme for Union in South India, and in its latest editions has borrowed a great deal from the Plan for Ceylon.

THE printed Plan is in two parts, the first setting forth the Constitution of the proposed united Church, the second dealing with the inauguration of union and interim arrangements. To part one there are three valuable appendices giving statements of belief of the Church of India, Pakistan, Burma and Ceylon, the United Church of North India, and the Baptist Churches, and also setting forth guiding principles in regard to the alternative practices of infant baptism and believers' baptism. At the end of part two there is a tentative schedule of the first dioceses.

In a brief review like this it is impossible to summarize the Plan. In any case, a summary would hardly do justice to it. One can only point to a number of significant features.

IN the final form of the Plan provision has been made for the formation of two autonomous united Churches, one for North India and one for Pakistan, which will start with a common constitution and which will be in free relations of commun-

ion with one another. This was done at the request of the Churches in Pakistan. If, however, there is a separate united Church for that country a problem will be posed for our churches. Should they, the majority group in East Pakistan, join with other denominations in the united Church or should they join with the considerably greater number of Baptist churches who have as yet had no part in the negotiations?

The new united Churches will take the name, The Church of North India—The Church of Pakistan. Such a name implies a large claim. How are we to describe communities of Christians who are not in the scheme?

In the fundamental principle regarding membership of the Church, it is stated: "Those are members according to the will and purpose of God who are baptized into the name of the Father, and of the Son, and of the Holy Spirit, receive the calling and grace of God with faith, and continue steadfast therein". But there will be actually four grades of membership, for in addition to those who have openly confessed their faith and have been admitted to participation in Holy Communion, there will be recognized as members those children of Christian parents who have been baptized or brought to a service of dedication (members under instruction), persons together with their children who are receiving instruction preparatory to baptism (members on probation), and members under discipline.

THE Holy Scriptures are accepted as the inspired Word of God and as the ultimate standard of faith; and the Apostles' and Nicene Creeds are accepted as witnessing to and guarding that faith in the spiritual experience of the Church of Christ.

While the united Church will aim at conserving for the common benefit whatever spiritual riches have been gained by the uniting churches in their separate existences, forms of worship that were permitted before union will be permitted after and no form of worship or ritual to which the congregation conscientiously objects will be imposed.

Both infant baptism and believers' baptism will be accepted as alternative practices, but there is no provision for any one baptized in infancy to be baptized later as a believer on confession of faith.

Of the ministry it is said: "The ordained ministry of the Church is descended from Christ and His apostles, and under the guidance of the Holy Spirit continues to derive its authority in the Church from Christ". The ordained ministry will consist of bishops, presbyters and deacons.

(continued on page 116)

For Service Overseas

EACH year in our November issue we feature the new missionaries who have recently left for the field. Once again we are glad to introduce a number of gifted and well-equipped young men and women who in response to God's call are beginning their overseas service. For a time, of course, they will be principally engaged in language study. Without a mastery of the language of the people whom they serve they cannot expect to be able to preach or teach or heal effectively.

One has gone to Pakistan to do evangelistic and church work. She is Miss Susan M. Le Quesne, daughter of Mrs. Le Quesne and the late Mr. C. T. Le Quesne, Q.C. A member of the Heath Street Church, Hampstead, London, she was trained for missionary service at Carey Hall, Birmingham.

Three have gone to India. Miss Janet A. Cooper, M.C.S.P., a member of the Burton Latimer Church, Northamptonshire, after training at the School of Physiotherapy of the Queen Elizabeth Hospital, Birmingham, and at Carey Hall, has gone to join the staff, as a physiotherapist, of the Christian Medical College, Ludhiana. Miss Helen Thomson, of the Crown Terrace Church, Aberdeen, sister of Miss Isobel Thomson of our Berhampur Hospital, after training at Carey Hall, has gone to North India for evangelistic and church work. Miss Margaret I. Painter, S.R.N., S.C.M., trained for nursing at the Charing Cross Hospital and the Mothers' Hospital, Clapton, and for missionary service at Carey Hall, has gone to Orissa for hospital work. She is a member of the Mitcham Lane Church, Streatham.

NO fewer than eight have gone to Belgian Congo for various tasks. They have all had a period of preparation in Belgium. Mr. and Mrs. Philip Cook are both qualified teachers, members of the Castleton Church, Cardiff. Mr. Cook graduated in Arts at Cambridge and has gone, with his wife and two children, to teach at Ntondo.

Miss Nancy Hart, S.R.N., S.C.M., a member of the Union Baptist Church, Luton, received her training at Luton and Dunstable Hospital and the British Hospital for Mothers and Babies, Poplar. She has also completed a course at Carey Hall. She has gone to Pimu for hospital work.

Miss Sheila M. Harris, a qualified teacher who has spent three years at Carey Hall, has gone to Yakusu. She is a member of the Horfield Church, Bristol.



Janet Cooper



Susan Le Quesne



Helen Thomson



Margaret Painter



Philip Cook



Angela Cook



Nancy Hart



Sheila Harris

Rev. Edouard H. G. Somerville, B.A., is a native of Brittany, France, son of a Baptist pastor. Previous to his short course at St. Andrew's College, Birmingham, he studied at the University of Rennes and at Rawdon College. He has gone to Congo to give religious instruction in state schools. He is a member of one of the Baptist churches in Paris.

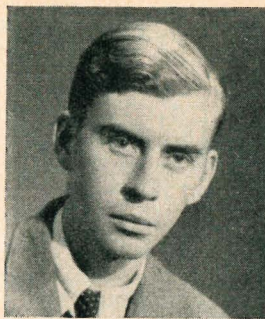
Mrs. I. R. Secrett, a member of the Mill End Church, Rickmansworth, qualified as a teacher at Newlands Park Training College. At the end of her course at Carey Hall she married Rev. I. R. Secrett (after the normal period of study in Belgium) and has gone to join him as a teacher at Léopoldville.

Miss Violet M. Parry has gone to Lingungu as a qualified teacher. She was trained at Bingley Training College and at Carey Hall, and is a member of the Wavertree Baptist Church, Liverpool.

Miss Magdalen McLeod Pringle, an experienced Domestic Science teacher and a member of the Bristo Place Church, Edinburgh, has gone out to Wathen.

For Angola there are two recruits. Miss Phyllis E. Gilbert, a member of the Durrington Free Church, after training at Carey Hall and Portugal, has gone out as a church worker. Miss E. N. Gill, S.R.N., S.C.M., who has also been to Carey Hall and Portugal, received her professional training at the Mildmay Hospital, London, the German Hospital, London, and the Bellshill Maternity Hospital, Lanarkshire. She is a member of the Maybole Baptist Church, Ayrshire, Scotland.

With eagerness and enthusiasm they are all going out to strange places and new ways of life. Many demands, physical, mental and spiritual, will be made of them. We can help them by our prayers for them; and in this we must not fail them.



Edouard Somerville



Beryl Secrett



Violet Parry



Magdalen Pringle



Phyllis Gilbert



Elizabeth Gill

Church Union in North India

(continued from page 114)

The type of episcopacy envisaged is both constitutional and historic, i.e., in historic continuity with the whole Church. The organization of the church will be territorial, the diocese being the unit of division. At the inauguration of the Union it is proposed to hold a service of unification in which all ministers will receive a laying on of hands by representatives of the whole Church. It is, however, expressly stated that this will not imply a denial of the reality of previous ordinations. Only ordained ministers will be allowed to administer the sacraments.

THE whole plan is worthy of serious and prayerful study. This study needs to be undertaken with a knowledge of conditions in India, of the history of attempts at reunion, and of the doctrine and practices of the participating churches—especially the Church of England which has had so strong an influence.

It represents a sincere effort to bring together within one whole denominations of different traditions and different emphases in doctrine. In the circumstances it is hard to see how the scheme could have been improved. Whether Baptists ought to enter the United Church or not is quite another question, a question which must be answered in India and Pakistan.

52 Believers Baptized at San Yuan, Shensi, China

It is now more than five years since the last of our missionaries returned from China. During that time very little has been heard of the churches they served and the people who worked with them.

Now, at last, a piece of most welcome and encouraging news has been received concerning the church at San Yuan in the Shensi province. Like all our churches in China, it is part of the federation of churches united in "The Church of Christ in China".

On the last Sunday of May this year a baptismal service was held at which 52 believers were baptized.

The candidates were probably from several small village churches

as well as from the church in San Yuan itself where the annual meetings of the whole church area would be held.

It is reported, for instance, that some candidates from the village of An-lo-ts'un, about six miles from San Yuan, found local officials most helpful. When the officials of the agricultural executive heard from Feng-Hui-Shou, one of the church leaders, that a number of women wanted to be baptized they not only gave them time off but even provided a cart to take them into the town.

"This," says our informant, "shows what close unity there is between church and people."

Church Membership in China

A pamphlet, written by two veteran Canadian missionaries who revisited China in 1955, and published earlier this year, has a reference to the condition of the Church of Christ in China.

It was claimed that in 1955 that Church had 160,000 members in 2,900 churches with 1,500 pastors. In 1949 there were 176,983 members.

Between 1949 and 1955, however, Shantung Presbyterians and the

Shansi Brethren Church had joined the C.C.C. bringing an accession of about 15,000 members. So it would appear that in the period the C.C.C. had shrunk by about 32,000 members.

The visitors were told that in some areas the churches were either closed or continuing in a half dead half alive state. The church in Honan, for instance, was going through difficult days.

Increases Reported

The Kiahsing district of the Church of Christ in China held its annual meetings in February. It was then reported that there were 2,896 church members, 126 more than in the previous year. During the year there had been 226 baptisms.

The Hangchow Upper River district held its annual meetings in the same month. The delegates heard encouraging news of increases in membership. It is claimed that there are now 4,000 members and that during the year there were 813 baptisms.

* * *

The Church of Christ in China has eleven churches and six preaching halls in Amoy with nine ordained pastors and thirteen other preachers and biblewomen. Church members number 2,173.

The church is self-supporting and finds no difficulty in being so.

* * *

The Christian Literature Society of China has reprinted W. B. Djang's translation of *Readings in St. John's Gospel*, by William Temple, which was first published in 1950.

Chief is a Convert

Fourteen believers were baptized at Upoto, Belgian Congo, in June. In May, twenty-eight were baptized.

These were larger numbers than usual—one of the results of a tour by missionaries to villages in the Lisala district.

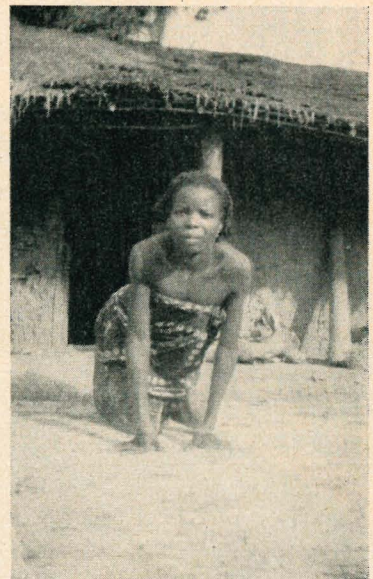
Among men who professed belief during this tour was the village chief at Busu Lema. He is a man respected by all in his district where he exerts a powerful influence.

The village teacher reports to Upoto that the chief, who is fifty-five years old, is attending services regularly and also learning to read.

2 Miles to Church on Hands and Knees

Bongola cannot walk upright. She can only get about on her hands and knees. Yet she does all her own housework, and looks after her children.

Every Sunday she is in her place in the Lukolela church having travelled on her hands and knees for two miles. Occasionally she comes in a canoe, but she says that she prefers to "walk". She is a most faithful church member.



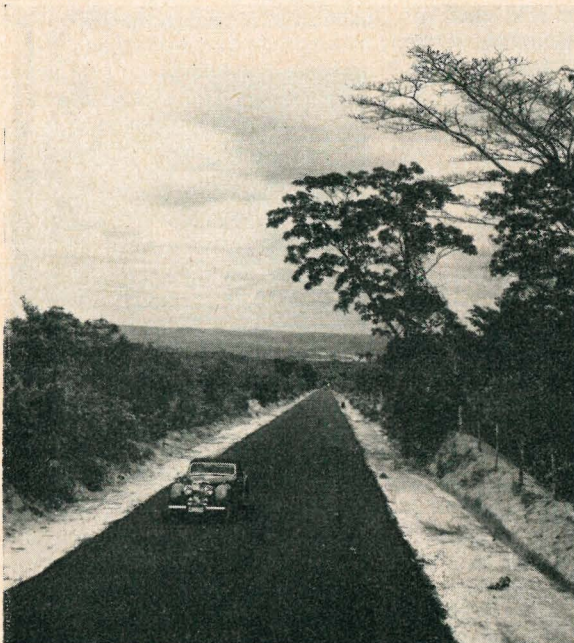
Bongola of Lukolela

Interlude at Matadi

A missionary returning to Africa after her first furlough here describes her stay at the sea-port which is the gateway to the Congo region.

WE had first sighted land at midday, and all the afternoon and evening had chugged slowly up the Congo River, finally dropping anchor at half past seven, only an hour's run from Matadi. We had seen the mangrove swamps of the coast gradually giving way to the low undulating hills, brown and dry behind the greenness of the river banks. Here and there bush fires, marked in the daytime by dense clouds of smoke, and at night by brilliant glowing streaks, reminded us that it was indeed the dry season, and the red ball of the sun disappeared in a dim haze instead of the brilliant sunsets of the rainy periods.

At dawn we continued our journey, and were at Matadi in time to hear the only passenger train of the day depart from Léopoldville; we had exactly twenty-four hours to wait. The first few hours were spent queueing for the necessary formalities; immigration authorities, luggage arrangements, currency exchange, customs inspection and so on; after that we were free. Passengers who had their own cars could continue their journey, but for most of us it meant waiting at Matadi for the train the following morning.



The Matadi-Léopoldville road near Léopoldville

THE Swedish Mission is perched high up overlooking the town. I had not been there before, but this time I had travelled out with one of the Swedish missionaries, and her friends were kind enough to give me hospitality. You can look across in one direction to the military camp with the little huts of the native city beyond, in the other direction over the roofs and treetops of the town to the everlasting hills beyond, with glimpses of the brown waters of the Congo between.

I felt at home immediately. Instead of the dishevelled workmen and complacent clerks of the dockyard, there were friendly faces and handshakes with the greeting "*Kiambote Nengwa*", so much more heartwarming than the impersonal "*Bonjour Mademoiselle*".

Although the dialect spoken at Matadi is rather different from that of our B.M.S. Lower River stations, it is possible for us to understand one another without too much difficulty.

In true missionary tradition, the dusty travellers were welcomed with coffee and biscuits. As we looked round the pleasant room with its paintings and carvings of Congo, and were later shown to a shady bedroom with protective gauze at doors and windows and the inevitable bottle of filtered water for drinking, and as we tasted at midday the delicious fruit salad of pawpaw and bananas, I knew that I was back in Congo.

THROUGHOUT the day this became more and more true. The rattle of the station wagon as we swept through the town *en route* for the Post Office; the African shops with their piles of suitcases, rows of brightly-coloured cloths, and windows crammed full of anything and everything; the familiar sour smell of manioc pudding mixed with the penetrating odour of stinkfish; the women with babies tied to their backs and enormous bundles of firewood or bowls of food on their heads, the oil palms and other familiar trees with here and there, despite the extreme dryness, the bright red of poinsettia, Bougainvillæa and hibiscus or the fat creaminess of frangipane; last time all these sensations had been new and strange, but now they spoke of a country and a people whom I had come to know and love.

MATADI is in a key position, geographically speaking, situated at the highest point on the Congo River to which the ocean liners can go, and

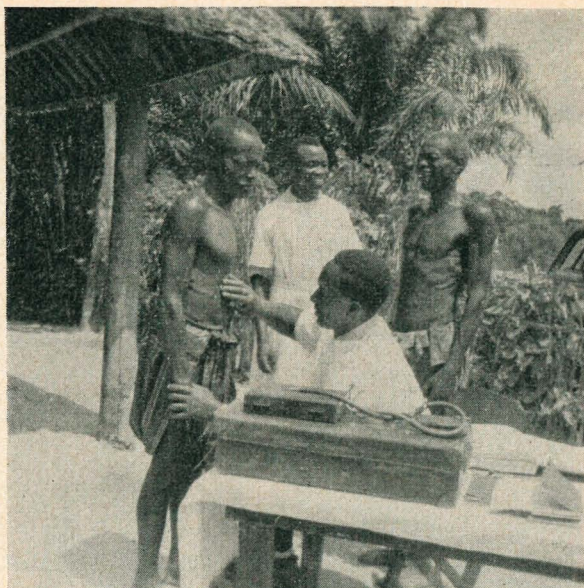
at the beginning of the vital railway line which links Léopoldville and all the interior of the colony with the coast. I was told that the population was 80,000 or so, most of the employment being with the shipping lines and the transport company.

There are hundreds of children in the mission schools, and the missionaries also have the supervision of the religious instruction of all the Protestant children in the newly-formed state school. The church membership runs into thousands, and in one of the church buildings, which holds 1,200, Sunday services have to be held in duplicate and the building is packed to overflowing each time.

Two African pastors who have taken the full theological course at Kimpese are working together with the missionaries, and in addition there are, of course, voluntary helpers and lay leaders. It was grand to hear and see something of the work that is going on there in Christ's name.

DURING the evening there were more visitors at the Mission: a Belgian stewardess from one of the liners, and a Norwegian sailor. Conversation was now in Flemish and Norwegian as well as Swedish, English and French.

But despite this confusion of tongues, we were one in Christian fellowship, especially as we gathered together before separating to sing an evening hymn and commit ourselves and one another to our Heavenly Father.



An African infirmier examining a leprosy patient at a village near Yakusu

I was very grateful for the generous hospitality of our Swedish friends who had so graciously received me into their home and given me, during this interlude at Matadi, a glimpse of the Church of Jesus Christ there, yet another part of that great worldwide fellowship in which we are all privileged to share.

Remember the B.M.S. in Your Will

IN the history of the Baptist Missionary Society many developments and advances have been made possible by money received as legacies. In some cases individual legacies have been so considerable that entirely new projects were started. One has only to think of the effect of the vast amount left to the Society for new work by Robert Arthington of Leeds.

But much smaller legacies, added together, give substantial help to our income year by year. We would, therefore, suggest to our friends that when they make their wills they bear the Society and its needs in mind.

The form of words to be used is as follows: "give and bequeath to the Treasurer or Treasurers for the time being of the Baptist Missionary Society the sum of £——, free of duty, for the general purposes of the said Society."

If it is desired to make a bequest for some particular work, then in place of the words "for the

general purposes, etc." the words, "to be used for the Women's/Medical/Translation Work of the said Society" can be substituted.

LEGACIES RECEIVED DURING AUGUST AND SEPTEMBER

				£	s.	d.
<i>August</i>						
1	Arthur F. Crocker	...	...	250	0	0
6	Miss A. E. Hall	...	...	400	0	0
(Medical, £200; Women, £200)						
7	Miss S. B. Stephens (Translation Work, £1,876 10s. 0d.)	...	...	3,753	0	9
29	Miss F. R. Smith	...	...	139	14	2
	Miss Florence Burton	...	...	20	0	0
<i>September</i>						
4	Mrs. W. B. Owen	...	...	18	7	6
5	Miss Marjorie Agnes Reeve	...	...	10	0	0
	Mrs. A. A. H. Lee	...	...	446	7	8
9	Miss E. L. Mayo	...	...	220	12	0
12	Mr. Alfred Ager	...	...	10	0	0



The wedding service at Palwal of Rev. Gordon Price to Dr. Patricia Campbell. The bridesmaids were (left to right) Miss D. A. Gatley, Miss D. A. Humphreys and Miss B. D. Grindley

Architect's Plans are Ready for Research Library

Architect's plans have been prepared for a Carey research library which is to be built by Serampore College.

It is intended that the library will be a centre for theological research, especially in relation to Bible translation work, for the whole of South East Asia.

* * *

The flat roofs of the college buildings have been relaid at a cost of about £1,250.

For weeks, the workmen toiled ten hours a day in great heat. The shade temperature was rarely less than 104 degrees. Sometimes, the shade temperature went up to 107 degrees. The temperatures on the roof were, of course, even higher.

Wages paid for a ten-hour shift were about six shillings to a skilled man and about three shillings to an unskilled man. These are the standard rates for the district.

* * *

Two former students of the College, who are members of the

Mar Thoma Church of Travancore, have started a mission (asram) in Madhya Pradesh, where anti-Christian feeling has been strong.

They had to learn a new language before they could begin their missionary work, but they have now won the confidence of the people all around them.

* * *

More than thirty Bengali church workers attended a refresher course at the College. It is hoped to develop this extra-mural work.

Churches Lack Pastors

The Baptist churches of Ceylon face a serious shortage of pastors.

Two ministers died suddenly in July. Two others have had unfavourable medical reports and will be out of action for a while. One is going to the United States for special training. Other pastors have heavy responsibilities outside the denomination.

Language by Fifty

About 150 missionaries this year were students at the annual language school held at Landour, 8,000 feet up in the foothills of the Himalayas.

And they represented more than fifty missions!

Nearly all the missionary societies in India support the school. Those working in North India, where Hindi and Urdu are the main languages, use it most.

It is held from May until the end of August and in recent years the students have generally numbered over 250. The big decrease is mainly due to fewer American missionaries entering India.

The principal of the school is an American. But all the other members of the staff, numbering about thirty-five, are Indian.

Baptists and Ang

Six hundred and fifty boys attend the United Christian School at Delhi, an institution supported by Baptists and Anglicans. The boys are from both Christian and Hindu homes and their ages range from seven to nineteen years.

The school has two hostels, one organized by the Baptists and the other by the Anglicans.

Some of the boys in the Baptist

Baptists Study Theology

A letter from Rev. E. Leslie Wenger, of Serampore College, tells of the reopening of the Union Theological School at Barisha with the return of Rev. A. P. Carlton, who is in charge, from furlough.

At Barisha, writes Mr. Wenger, "four of the thirteen students are Baptists. Mr. Douglas Emmott is now the Baptist representative on the staff."

"I still go over to take a class or

School Used in Missions

Classes begin each day at 8.30 a.m. There are four study periods each of forty-five minutes. One is devoted to grammar, one to conversation, one to giving addresses and one to reading and translation.

After the first two classes, the students have a break of thirty minutes. And twenty minutes of these thirty are used for prayers.

On top of the morning classes, most of the students spend one or two hours in the afternoon with private tutors.

Landour is a hill station and the students live in houses built around a church.

They have splendid views of snow-covered peaks and all around them are lovely wild flowers including purple and white orchids, dahlias and tiny pink begonias.

Christians Share School

Students are sons of pastors, village teachers and evangelists. All are from poor families and they visibly grow healthier with the good food and regular routine.

Among the activities of the hostel is a Sunday school. Senior boys, who are church members, share in the Sunday school teaching.

Warden of the hostel is Rev. R. C. Bennett and there is an Indian sub-warden.

Union in Union at School

two, but now only once a fortnight. It is difficult to give more time. I am trying to introduce a sermon class which they have not had before.

"It is an interesting and very valuable experience to share in two union theological institutions, one on a Baptist foundation (at Serampore) and the other on an Anglo-Catholic foundation (at Barisha)."



(Photo: Bruce Henry)

Villagers in the Kond Hills, Orissa, drying turmeric root. The dye from this is used in the preparation of food

Church Still Grows Quickly in Animist Villages

Reports from the Kond Hills of India continue to tell of many conversions from animism to Christianity.

In six months a church has sprung up in an area which was almost completely animistic some fifty miles from the mission at G. Udayagiri, Orissa.

There have been fifty-six recent baptisms in this district and many people are receiving instruction.

Last November, in one village, three families asked the local minister, Pastor Kanu, for teaching. By January, the number of families being instructed had grown to twenty-two. In June, the number was still growing.

Missionaries say that Pastor Kanu, physically a man of small stature, is "spiritually a giant", and he has inquirers and converts all over his territory.

In the adjoining district, a new minister, Pastor Admi, has also had spectacular success. He has been a pastor only a few months.

The church in one of his villages was practically dead when he went there. But, under his leadership, all

the members have returned to the church. In addition, all the people in a nearby street have become Christians and made the church stronger than before.

Most of these recent converts have been pure Konds, a people who have been slow to respond to Christianity. At present, not more than one-tenth of the church members in the Kond Hills are Konds.

Drummers and Singers in Pioneer Teams

Teams of four men—one a drummer and one a singer—are being sent to places in the Balangir district of Orissa from which signs of interest in Christianity have been reported.

A team stays in a centre for a considerable time. They answer inquirers' questions and begin to prepare converts for baptism.

Then, when a group of people has been started on the Christian way, the team moves on. Responsibility for nurturing the group is taken up by the nearest church.

The Greatest Spectacle of the Year

by GLYNDWR PROSSER

TELEVISION viewers will have seen a film of the great spectacle of the Singhalese year, which takes place at Kandy, up in the hill country of Ceylon.

I was able to see it from the front garden of a house on the Perahera route, together with my family. It was to be our first experience of this event, and what I have to say now may help to supplement impressions created by the T.V. film, which ought to be seen against the background of the religious and social situation in Ceylon.

I had formed pictures in my mind of Oriental mysticism, and of fanatical devotees undergoing the grim ritual associated with their religion. This is possibly more characteristic of Hinduism, but it would need an India missionary to speak with authority about that.

We have Hinduism in Ceylon, and those who have visited Kataragama, tell of practices suggesting the mysterious or the numinous. Local newspapers report twenty-five cases of severe burns in the course of this year's firewalking ceremonies, although forty-five devotees were apparently successful in walking the coals unscathed.

BUT Ceylon is predominantly Buddhist, and the modern Perahera is built around the temple at Kandy, which is reputed to have custody of the Sacred Tooth of the Buddha. A Buddhist complained to me that the true meaning of the procession is lost today, and it may well be that much as the Western Christmas has become just one more occasion for celebration, so the Perahera has come to be an excuse for a good time.

We can, however, defend the Singhalese on the grounds that the Perahera was originally a military procession in celebration of the Singhalese king's victory over the enemy from India. It now incorporates elements from Buddhism, Hinduism and even animism; but let us join the crowds and see for ourselves.

They come from all parts of Ceylon, packed into every available means of transport.

Baptist Union Sunday happened to occur during the Perahera week, so that I had to travel through Kandy to preach at Matale. There was no question of "standing room only for five" in our bus. Ten people were already standing when I got in, and three slim Singhalese were sitting on every seat.

Five more climbed in after me, and I was sure that we were now "full up". I was wrong, for there were still the usual service stops, and more got in than got out.

At one stage the driver spent a leisurely ten minutes good-humouredly supervising a packing job that would have done credit to a sardine canning factory. By the time he had finished, the police had to turn a "blind eye" to a bus load of between eighty and ninety.

IT was on the Saturday that Christian friends living near Kandy took us to our "reserved stand".

We had been warned not to be late, as people simply took over every available space on the route. After eating our string hoppers and curries, we still had three-and-a-half hours to spend watching the crowds.

It is said that the favourite pastime of Singhalese villagers is to



The drummers at the Perahera

sit, squatting on their haunches for hours at a time. Be that as it may, it was certainly the best thing to do while waiting for the Perahera. So they squatted in their thousands, many of them having spread on the pavement a sheet of brown paper, bought from an enterprising vendor at a cost of ten cents (approx. 1d.).

There was a surplus of enterprising vendors, who managed with varying success to turn the occasion to profit. Balloons of various shapes and sizes were for sale, and one set of huge balloons caused great excitement to an animated little Singhalese girl who was sitting on one of the pillars in the wall outside "our" front garden. Two of our children were sitting on the other pillars. This little girl shouted "Annay!" and with a downward sweep of four fingers, indicated that she wanted the balloon man to come.

This was only mime on her part, because she had no authority to place orders for balloons, but I did notice that she was playing with a smaller variety later on.

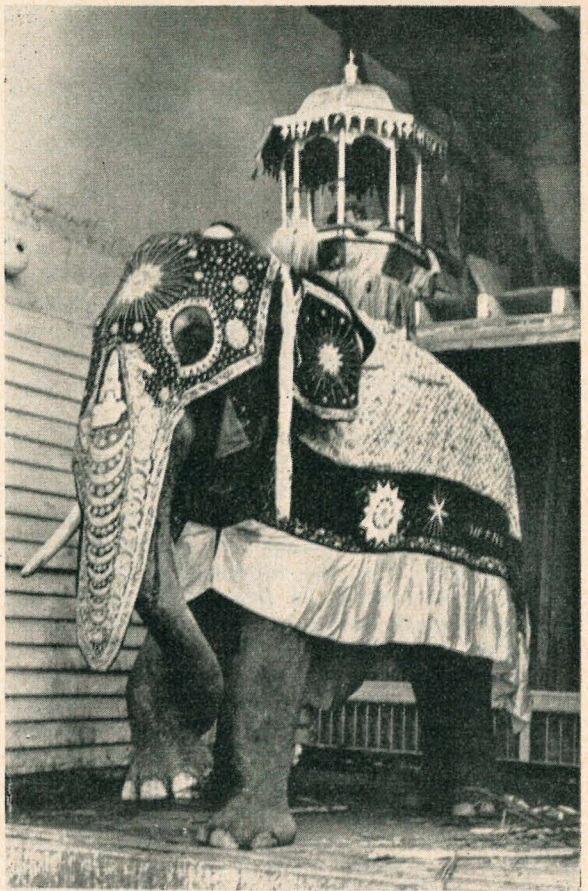
Long thin balloons that can be moulded into various shapes crowned the heads of many smaller children. I had seen such balloons in Britain, but here they were usually twisted into the shape of a cobra, which is sacred to Ceylon Buddhists.

The balloons, however, were by no means sacred. Rubbed between the hands, they make a scraping noise, beloved of children but irritating to parents. The inevitable "pop" which heralded unlooked for success in their efforts, sent the little children for a few minutes in fear and disappointment to mother's shoulder.

THE shout of "Kewileewileewilee", apart from providing me with a sense of satisfaction at having identified the word for "sweetmeat" (kewilee), encouraged many small heads to turn towards the tray balanced on the head of a vendor, who in his turn looked hopefully towards the parents.

A man came singing about some event in Ceylonese history, but failed to arouse any interest in the pile of envelopes under his arm, which apparently contained the words of his song. A better singer with more personality had considerable success a few minutes later, selling the very same thing.

With an accomplished sweep of the body, a vendor of coriander seed water poured his commodity into glasses that were carefully washed in a bowl of cold water carried by his assistant. This helped throats that were dry after eating Kadju nuts, while others contented themselves with chewing areca, lime and betel. The red staining betel provides a cheap cosmetic for some women,



(Photo by courtesy of Ceylon Pictorials)
A gaily caparisoned elephant

and compensation for the lack of food for many people.

OCCASIONAL flashes of light in the sky indicated that the Perahera was moving along an adjacent road. Four police cars arrived and drove slowly along the edge of the road, forcing people to pull their toes out of the gutter way. Then a group of men appeared around the corner, flanked by two torch bearers. Everything was silent.

The little girl who was sitting on the pillar, had fallen off, had had a little cry and was now back in position, breathless. Our eldest boy had snatched a few moments of sleep, but was now awake. David, our younger boy, who had confided to me from his perch on the pillar that he did not believe that the Perahera was coming at all, now fixed his attention upon this group of men.

The torch bearers brought their long poles to the ground, emptied out some of the ashes on to the road, where they burned brightly for a little while,

and had some more copra placed into their torches.

Suddenly the group of men burst into action, cracking whips. A Buddhist acquaintance tells me that this is to clear the way for the Perahera, but it may be a symbolic action intended to ward off evil spirits.

Then they came: the elephants in threes, fours and fives, depending on their size, decorated according to their importance, and mounted by men who might well be grateful that they were neither walking nor dancing. I started to count the elephants, but lost count after forty. Our eldest son, Grenville, says authoritatively that there were eighty-three. On the following night two hundred took part.

Drummers tapped out a compelling rhythm, and the Kandyan dancers, who were all men, responded with vigorous leaping movements. Schools of Kandyan dancing had also sent children to take part, for this is something that is receiving new encouragement with the advent of a government that seeks to express the nationalistic aspirations that have meant a reaction against Western ideas and culture.

Embers from the torches would fall on the road, and sometimes upon the dancers. I noticed a sudden movement among the spectators opposite, as a man quickly ran his fingers through his hair, and then turned to his family to beat the embers that had fallen in their midst. No obvious harm had occurred, for they were all watching the Perahera again within a minute or so.

Some of the elephants were adorned with electric lighting, and were followed by a bullock cart containing a generator, a strangely "western" modification. The most beautifully illuminated elephant, aware of its great size and importance, strode slowly over the carpets that were being continually unrolled at its feet. This elephant carried the casket which usually contains the tooth relic, but is empty during the procession.

Buddhists consider that a pilgrimage to the Temple of the Sacred Tooth conveys merit, for being an aid to meditation on the tenets of Buddhism, it helps a man towards the achievement of salvation.

ELEPHANTS were the obvious tokens of military might in former days, just as a procession of tanks would be today. It is good military strategy to demonstrate increasing strength on succeeding occasions, and the Perahera which takes place every night for over a week, incorporates this sound principle. On each night the number of elephants taking part is increased.

It was also noticeable that the dancers brought

their hands together from time to time, in salutation to the Kandyan chief immediately following their particular group. These chiefs walked sedately in the procession, their waistlines enormously inflated, it appears, by means of some form of packing. It is considered that corpulence signifies both good feeding and good breeding.

The East here consciously expresses something that is perhaps unconsciously felt in the West, except amongst the devotees of physical fitness.

THE final section of the Perahera consisted of palanquins, which contained the gods to whom the king had ascribed victory. Some from among the crowd ran forward with money to put in the palanquins as an offering.

Strictly speaking, Buddhists are atheist, but some place has been found within Ceylonese Buddhism for the gods of Hinduism, and for the local gods of an even more primitive culture. These gods are merely superior existences, who like men have not yet attained Nirvana. They cannot help men to salvation, for each man is saved through his own efforts, but it is believed that they can help men in times of need, and that it is good to have recourse to them at the great crises of human experience.

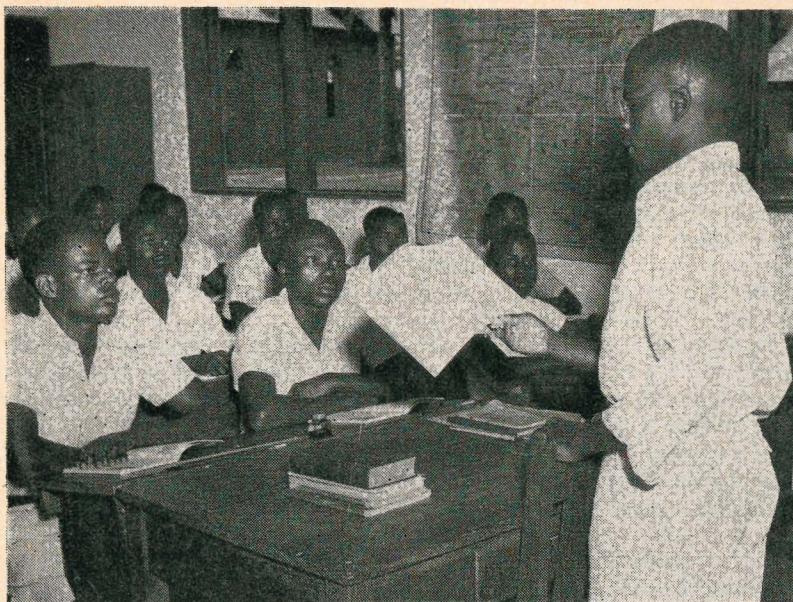
There are professing Christians both in Ceylon and in Britain, who have this conception of God. Here, however, the syncretistic mood makes it difficult for converts to take a firm stand against superstitious practices, and Roman Catholics outnumber Protestants by six to one because of their exploitation of this.

It may be possible to purge the Perahera of Buddhist and Hindu elements, and retain it as the expression of something very worthwhile in the culture of Ceylon; but as the servants of God, we need to pray that a vigorous Christian Church may grow in Ceylon, purged of all that denies the great Reformation principle of justification by faith alone.

The Whispering Gallery

This popular collection of addresses to children by Rev. Sidney H. Price has been reissued by the Carey Kingsgate Press in a revised and enlarged edition (5s.).

There are now fifty-two addresses—one for each Sunday of the year. Brief, and very much to the point, they provide a wealth of ideas and material for preachers and speakers; and children will read or hear them with pleasure and profit.



A scene in a Congo classroom

Congo Deacon May Visit Britain

Some British churches may have a visit next year from a deacon of the church at Lisala in Belgian Congo.

His name is Njonguma Maurice. In his youth, he was a missionary's houseboy. He is now employed by a company which has large plantations all over Congo. And he and his wife have been chosen by the B.M.S. to go to the great exhibition to be held in Brussels. There is a chance that he may be able to include England in his European trip. He speaks and writes English fairly well.

Every Wednesday, missionaries from Upoto hold a service in his house.

Before the service, a class for women inquirers is held—also in the house. At present, there are forty-five names on the class register. The average attendance is between thirty and thirty-five. Most of the women are young mothers who have one to six children.

The mission at Upoto hopes to be able to place a teacher-evangelist at Lisala next year.

Missionary Holds Jail Service

Mrs. Joan Collis, a missionary at Upoto, Belgian Congo, is holding a regular Sunday afternoon service in the women's prison at Lisala.

Every week, she makes one visit, and some times three or four, to the Lisala Hospital.

On Tuesday afternoons, she goes to the hospital with an African Christian woman to hold a class for women patients who were inquirers in their villages. The

patients suffer from tuberculosis and other lingering complaints.

On a recent Tuesday afternoon, eight women patients had chairs under a flowering tree for a service in the hospital grounds. At least a dozen other patients stood within hearing distance.

Regular Sunday afternoon services are conducted at the hospital by one of the men training at the Upoto Bible School to be a teacher-evangelist.

Southern Baptists Advance

Southern Baptists (U.S.A.) added three countries to their overseas mission fields in 1956, bringing the total number of territories served to thirty-eight. The new countries are Tanganyika and Kenya, in East Africa, and Pakistan, in the Far East.

The total number of active Southern Baptist foreign missionaries at the end of the year is 1,113. This compares with 1,020 at the end of 1955. The Foreign Mission Board appointed 121 new missionaries in 1956 for a net gain of ninety-three.

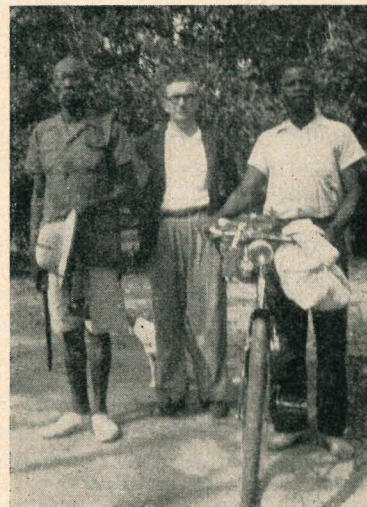
Harvest Festival at Lukolela

A refresher course for teacher-evangelists is held twice a year at Lukolela. To attend it, teacher-evangelists come from villages up to forty and fifty miles away.

Among those who attended last year was Pastor Nkumbosiki from Bolobo and Mushie. He conducted the Harvest Festival services.

The church was most effectively decorated for the occasion with palm branches and flowers. Gifts in money reached a record amount of £110 15s. 0d.

The church has agreed to increase its annual gift to the B.M.S. from £7 to £10.



Rev. L. G. West at Lukolela with teacher-evangelists

New Church Opened at Bikoro

By MARJORIE PAGE

TWENTY miles from Ntondo, on Lake Tumba, lies the growing administrative centre of Bikoro. Here, too, is our nearest post office and about a dozen native shops, and a large well-established Roman Catholic Mission.

About four years ago the little group of Protestant Christians there began to put up a new mud and thatch chapel, but they were told that all new buildings in this growing township should be in permanent materials. A start was made on a building in concrete blocks, but the money collected by the African church was not sufficient to finish it, and for two and a half years the building remained roofless, a reproach to the Protestant community.

However, great efforts were made to collect enough money to finish it; the women of Bikoro and the nearby villages carried up from the beach at least ten tons of sand and stones to help in the building, and on Sunday, June 30th, we had the joy of being present at the opening services. During the previous week the ground round the chapel had been cleared, and a pebble path laid to the entrance.

BY seven o'clock on the Sunday morning a large crowd had gathered on the low cliff above the lake to witness the baptism of ten candidates. What a happy way to begin the day! After a picnic breakfast, and some time spent in talking to our people from a wide area, we all gathered outside the chapel at nine o'clock. Our African pastor, Ngando Pierre, offered a prayer of thanksgiving, and after a hymn Mrs. Page spoke a few words of dedication, and cut the ribbon across the main entrance to the building.

The chapel can accommodate 250 people; it was filled to capacity and at least as many again listened outside. A great feature of the service was the singing by different choirs from the district. Nze Samuel, who is the overseer of our Bikoro church district, and Mambula David, the local catechist, took part in the service, at which Rev. Arnold Page preached and Pastor Ngando Pierre conducted the Communion Service which followed.

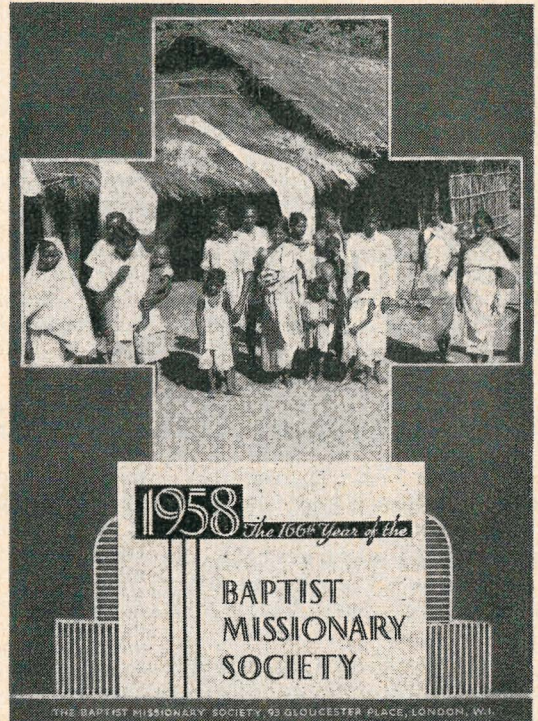
THE Christians of Bikoro had subscribed to provide a meal for all their visitors. They had put up a long palm-branch booth, and set tables in the welcome shade. By 2.30 p.m. dinner was ready! Fish cooked in palm oil, with cassava and coffee for the Africans, and for the five white visitors,

three loaves of white bread in a brown paper parcel, a tin of sardines each, and three half-pound packets of sugar to sweeten our coffee to taste. It is not easy to express our appreciation of their thoughtfulness in thus providing for us, and thus drawing us in to the fellowship of the common meal.

Everything was very orderly, although not quiet. Little groups here and there would suddenly start singing, and the hymn would be taken up until we were all singing.

In the afternoon there was a service of praise and thanksgiving, and once again the different choirs delighted us with some really fine part singing.

How glad we are that this chapel is finished and in use. The celebrations made an impact on many people beyond our Protestant circle. Will you pray for Nze Samuel and the church members that they "as lively stones, may be built up a spiritual house . . . to offer up spiritual sacrifices acceptable to God by Jesus Christ."



The Prayer Calendar for 1958. Now is the time to secure your copy

Fellowship in Prayer

Based on the Prayer Calendar

4-9 November: ORISSA. Pray for the work at Udayagiri in the Kond Hills, amongst tribal people, where there has been a great response in recent years. B.M.S. missionaries are engaged in church, evangelistic and educational work, and amongst women and girls, and in medical work at the Moorshead Memorial Hospital.

11-16 November: ORISSA. You are asked to pray for evangelistic and educational work, and work amongst women and girls, at Balangir, and at a new station, Diptipur, founded only last year. Some villages in the area have been recently opened to the Gospel. Remember our newly appointed agricultural missionaries who are working in the district. B.M.S. missionaries co-operate closely with the Disciples of Christ Mission in this area. Pray too for our doctors and nurses and

their Indian colleagues at Berhampur hospital, and for the nurses' training class.

18-23 November: YALEMBA. Pray for the Grenfell Training School for teacher-evangelists, which serves the Upper and Middle River areas of the Belgian Congo, remembering missionary members of staff and their African colleagues, and the students and their families. Pray too for the church and dispensary on the station, and for the evangelistic and educational work in the area, in which both staff and students co-operate.

25-30 November: UPOTO-PIMU. Pray for the church and for evangelistic and educational work centred on Upoto, in the Upper Congo area, and for the hospital, dispensaries and leper camp at Pimu. Remember, too, all African colleagues who are sharing this work with B.M.S. missionaries.

MISSIONARY RECORD

Arrivals

6th September. Rev. E. D. and Mrs. Howells, from Ambrizete.
7th September. Rev. F. J. Grenfell, from San Salvador.

Departures

23rd August. Miss L. M. Fuller, for Belgium, for study.
26th August. Mr. and Mrs. P. E. T. Briggs, by air, for Kimpese, and Rev. E. H. G. Somerville, by air, for Léopoldville.
28th August. Miss V. C. Coles, for Belgium, for study.
29th August. Rev. R. F. E. and Mrs. Warden, for Belgium, for study.

2nd September. Rev. I. R. and Mrs. Secrett, for Léopoldville.
5th September. Mr. and Mrs. R. Bridges, for Belgium, for study.
11th September. Miss C. Manson, for Rangamati.

Deaths

17th August. At Southend, Mr. H. E. Hubble, Honorary Member of General Committee.
21st August. At Frinton-on-Sea, Mrs. J. W. Ginn (widow of Rev. J. W. Ginn, India Mission, 1909-1931).

ACKNOWLEDGEMENTS

(To 17th September, 1957)

Donations

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: Anon., 10s.; M.M.L., £25; For work amongst coloured people, 10s.; A Summer Schooler, 10s.; J.W.D.A., £1; In grateful memory of the late E. H. Hubble, £1; Anon., £12; Anon., £12 10s.; A harvest gift for the work, £5.

Medical Fund: "Guided", for work among Lepers, £2; for work among leper children, £1.

Translation Fund: A member of Staff, Bibles and Hymn Books for Congo, £2.

Deficit: F.D., £1.

Legacies

The following Legacies have been gratefully received in recent months:

July		£	s.	d.
12	Morton Orr	1,000	0	0
16	Miss M. A. Hill (£100 Medical) ...	200	0	0
18	Miss C. R. Williams	500	0	0
19	Miss Annie Forsyth (Medical) ...	100	0	0
22	Miss F. E. Desborough	50	0	0
	H. D. James	23	5	8
	Mrs. L. G. Jones (Widows and Orphans)	100	0	0
	J. W. Maguire	50	0	0
30	Miss M. F. Cusworth	6	18	6

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DECEMBER 1957

PRICE FOURPENCE

Missionary Herald

OF THE BAPTIST MISSIONARY SOCIETY



(Photo: Congopresse, by courtesy of C.I.D., Brussels)

A model of the Nativity scene made by a Léopoldville schoolboy

British Baptists in China

SOON after the withdrawal of missionaries from China in 1951 there appeared a number of books and pamphlets in which attempts were made to assess and interpret the situation. In missionary and ecumenical circles it became fashionable to discuss "Lessons from China". It did not occur to all who then wrote and spoke that perhaps there had not really been sufficient time to ascertain what the lessons to be learned actually were.

The view frequently expressed was that because missionaries had withdrawn, their presence being an embarrassment to Chinese Christians, missions in China had somehow failed. In the new situation the judgment of God on Western missions was revealed.

No one would care to claim that missionaries in China were without their faults or that their methods were always beyond criticism, but the plain fact remains that the advance of Communist armies and the establishment of the "People's" Government made their banishment from China inevitable. The causes of this political change are far too complex to be attributed to the activities of missionaries in China!

RECENTLY there appeared the first serious study of Christian missions in China to be published since 1951. *China and the Cross*, by C. Cary-Elwes, dealt chiefly with Roman Catholic missions, and from a Roman Catholic point of view, though tribute was paid to the achievement of Protestants. The author's thesis was that missionaries had made the Cross an indestructible part of the life and culture of the people of China.

Now there appears from the pen of our own Dr. H. R. Williamson the first of the Protestant histories. *British Baptists in China, 1845-1952* [Carey Kingsgate Press, 21s.]

The author is well qualified to write on such a theme. He has to his credit a learned work [in two volumes] on Wang An Shih, a Chinese statesman and educationalist. He has written an important monograph on Mo Ti. Some years ago he surveyed the general missionary scene in his *China Among the Nations*. And he wrote the manual, *Teach Yourself Chinese*.

But what is more relevant, perhaps, he was himself a missionary in China for thirty years from 1908 to 1938, having met Timothy Richard and other pioneers. In the unsettled and difficult period, 1939 to 1951, he was General Foreign

Secretary of the B.M.S., with a great measure of responsibility for policy and practice on the China field.

THE book is in three parts. The first gives an honest account of the establishment and development of the mission in Shensi, Shansi and Shantung. A sufficient background of political and social history is provided, and reference made to the work of other Christian groups. The second part describes the various methods used: preaching, building up the church, teaching, healing, translating, printing and publishing, etc. In the third an attempt is made to form a judgment on the whole story.

It is this third part which is most likely to be widely discussed. Dr. Williamson lays emphasis in it on the comparative brevity of the period in which Protestant missionaries were able to do their work and the disturbed political situation in which they did it.

"The work of the B.M.S., in common with that of all other societies, suffered many setbacks from the internal chaos and general dislocation outlined above. And in regard to the B.M.S. statistics the following additional facts should be taken into account. Our work in inland Shantung began in 1875; in Shansi in 1877, and in Shensi in 1891. All B.M.S. missionaries then in Shansi were killed in 1900. Very little organized work was possible in that province after 1939, or in Shantung after 1942. All our missionaries connected with Shansi and Shantung were either interned by the Japanese between 1942 and 1945, transferred to other parts of China, or brought home. After 1945 the missionary staff available for the three provinces was very small."

DR. WILLIAMSON deals faithfully with the principal difficulties encountered. One chapter discusses the religions of the Chinese people: Ancestor Worship, Confucianism, Taoism, Buddhism and Islam. Other chapters consider the allegations made against missionaries in relation to political entanglements, denominational differences, the importing of Western traditions and practices, and the standard of living maintained by missionaries. A final chapter attempts an assessment of the condition of the churches in China today. In

(continued on page 135)

Christian Women Come Together

By BERTHA J. FULBROOK

I WISH that I could send you a recording of the journey to the place of meeting. The women sang hymns on the way, quite ignoring the noise of the three-and-a-half ton truck and the clouds of dust as we passed by any other lorry. My husband had made a special effort to arrange comfortable seating, and the result was that all of us were very near the heavens in the old Dodge.

It is rather interesting that our own lad, who has been with us now for a good few years, took the lorry all the way there and back. When I first met Domingo he was acting as a "pig" for me in a play about the Prodigal Son! He is a gentle and willing lad. We all hope that his continuous contact with us on the mission station will result in yet another victory for Christ.

You have probably heard that at this time, here in Congo, there is a great sliding away from the things of God. So we do trust that our conference this year was a great help in winning many back from a dangerous course.

The women were all Christians, but so many are being led astray so easily today that we are fearful for them all.

Some of the new religious beliefs come about because there is a movement that one might describe as "anti-white". There are gatherings at night in many villages when the Bible is read and expounded, but the interpretations are very twisted. There is, too, a sudden reverting to immorality and drinking. Moreover, the safe way of healing in hospitals is being ignored and even despised.

The sad thing is that one and another in these new movements have been trusted deacons and workers in the Church. They need our prayers very much.

IN our conference we had time for group discussions. Some of the questions asked were very relevant, such as: "Last year we had people here who are now out of fellowship. What do you think went wrong with their faith?" "Is it necessary to teach the law in these days [our time] that, 'Thou shalt have no other gods but Me?'"

As during last year's conference, we had our own hymn, chosen for the occasion, and the one reading, this year from Mark 10:17-22. The theme was, "Christ's challenge and our answer".

We missionaries feel that the coming together of the women is a great step in the life of the Church, just now.

The women seemed to lose all their cares for a



(Photo: Jack Gray)

Mother and child

few days too, and there was a lot of fun as well as study. This time we asked only for women who could read.

Twice I was asked out to tea by Kibentele folk, once by my dear friend Louise Mbidi, at present just having finished her two years in the Bible School, and then by the "Director" of the school there, also a great friend of ours, M. Lula Pierre and his wife Nzuzi.

The head teacher gave a good deal of assistance with the cooking for the women, but he found time to come and have tea with us on that occasion.

Mama Elizabeth, wife of M. Disengomoka, came with us and her sister-in-law, widow of Pastor Nzakimwena. I think they had great fears at first of having to mix with all the women, a big thing now that they lead such different lives. But I promised them that they would have a good time and they did.

Bolobo "Town" Celebrates

By MARY W. VICCARS

IN 1956 the city of Léopoldville, the oldest State post in the colony, celebrated its 75th State Anniversary; and in July of this year Bolobo celebrated similarly.

Celebrations extended over ten days, and fire-work displays were opening and closing events. Other items included canoe races, displays of tribal dances, and a series of football matches between local teams. For most of the time Rev. R. V. de Carle and Mrs. Thompson, from the Secretariat of the Congo Protestant Council, and Mrs. Guthrie were staying with us.

July 15th was allocated to the B.M.S. At 9 a.m. on that day our church was filled with school children for the end of term ceremony. Our Bolobo Administrator, also State officials from surrounding regions, and their families, Roman Catholic priests from our local R.C. church, Belgian colonists from the near-by timber plantations, and Portuguese traders were there, and supported all our events. Certificates and prizes were distributed by M. Taminisu, a visiting District Officer.

Belgian and Congo flags and bunting, some made on the Mission, and others supplied by friends in Leeds, decorated Mission buildings and roads.

AFTER the school ceremony, the Wallace Arr Institute, which is in memory of Rev. W. Arr, who died during his first term of service in 1942, was opened by Mrs. Thompson after Mr. Viccars had spoken of his work. An exhibition of hand-work, including weaving, embroidery, knitting, wicker work, and teaching apparatus, made in our schools, together with a display of birds, reptiles, and small animals collected locally and prepared for sending to Tervuren Museum, Brussels, and a collection of oil and water paintings of Congo scenes were on show in the building.

At 11 a.m. we gathered in front of Grenfell Villa, George Grenfell's Bolobo residence, for the unveiling of the Grenfell memorial. The tubular boiler from the old mission steamer *Peace* had recently been rolled up from the beach, mounted on a cement plinth, cleaned and painted, and a plaque put in front of it. The Union Jack, Belgian and Congo flags covered it; and standing nearby were five old Bolobo men who had worked with Grenfell. Speaking in French, Mr. Thompson made a fitting speech, and then unveiled the memorial. Our Mission brass band played on this and other occasions during the day.



Members of the Bolobo mission staff

IN the afternoon school children and scholars of our Teacher Training school gave a display of marching and physical training, including pole jumping, on the local sports arena.

We were glad to take part in the State celebrations to mark our appreciation of what the Belgians have done during this period. They, too, signified their interest in what, during almost as many years, the Mission has been able to do in church, printing press, hospital and schools. Links with, and remembrance of, the past, are valuable only in so far as they make us more aware of present privileges, and future opportunities.

New School will Train Church Leaders

A Bible School has been opened at Balangir, Orissa, with seven students.

The school will provide a two-year course similar to the first part of the four-year course at the Theological School in Cuttack.

Suitable men, on completing the two-year course at Balangir, will be able to go to Cuttack for a further two years. Others will go directly into church work.

The churches in Orissa have great need for more trained leaders and the Balangir school has been under discussion for some time.

Arrangements have been made for the students to take their families to the school. Classes are being provided for the students' wives.

The Teacher

A message from the educational centre at Kimpese, Belgian Congo, mentions some of the work of Rev. Alan Crumpler.

In the theological school, he teaches New Testament, comparative religion and ethics.

In the secondary school, he teaches arithmetic, algebra, geometry, physics, chemistry, art and gymnastics.

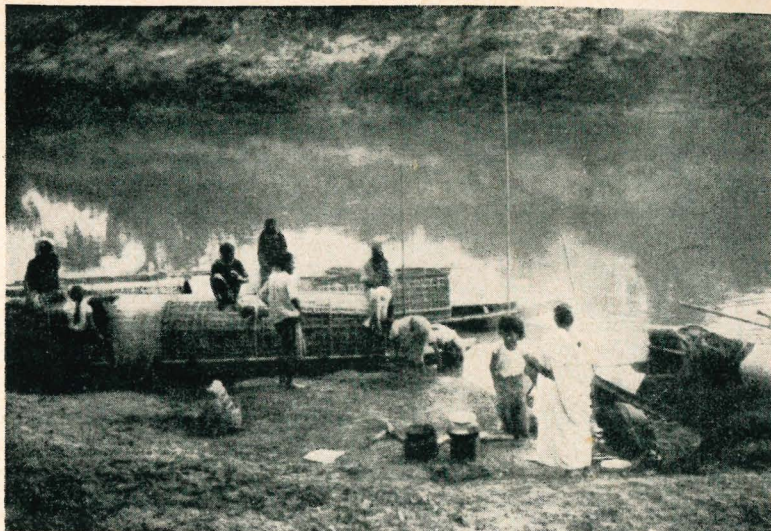
In the monitors' school, he teaches arithmetic and art.

He is also in charge of all motors including light plant, engines and cars.

At the time the message was written, the shade temperature in Kimpese was ninety-eight degrees.

Band Plays in Jail

Thanks to help from friends at Rushden, Kettering and Balham, the playable instruments in our brass band now number fourteen. We have played in the villages a few times and once in the prison. The men are proving ready learners. —Report from Bolobo, Belgian Congo.



(Photo: Muriel Starke)

Most of the transport in the Rangamati, Pakistan, district is by water. Here boats are being loaded

Loudspeakers bring the Gospel into City Homes

From Rev. C. A. Couldridge of Thysville there comes news of the successful use of audio-visual-aid equipment. It was some time before permission could be obtained to use in public the amplifiers. The authorities were nervous of the possible consequence of the extended use of them by people other than missionaries. However, Mr. Couldridge received a permit in time for them to be used at the annual Matondo (Thanksgiving) meetings in July.

For the first time the preachers could be clearly heard at the back

of the crowd and the singing came through excellently. "Even the conductor himself," writes Mr. Couldridge, "who was full of qualms before we started, was fully satisfied when he went to the back of the crowd of over a thousand and listened for himself."

Visits have been paid to the native city with the equipment. One African observed, "If Mfumu comes round with these hymns those of us who have got out of the habit of coming to church will get roused up and want to start going again." A most rewarding remark!

Former B.M.S. Teachers Help with New Magazine

It has been decided to launch next month the Kikongo edition of *Envol*, the Christian magazine for Africans.

Miss Dorothy Jenks, who is working on the project, informs us that the paper is still well received. The Africans look upon it as theirs, and the African members of staff are being encouraged to take more and more responsibility.

In the editorial department now

are two most valuable assistants.

One is a girl of nineteen years of age, a former B.M.S. teacher and entirely the product of B.M.S. work. She is a third generation Christian from a wonderful family.

The other assistant, a man, had his two final years of schooling at Wathen and taught there for a time. Since then he has been in commerce.

The Wants Boxes Arrive

THE delight caused by the arrival of wants boxes is described by Mrs. Millicent B. Salmon in a letter from Kibentele, Belgian Congo.

"It did not take us long to prise up the three-ply wood lids and uncover the layers of brown paper," she writes.

"We found bundles of bright woolly vests. Won't there be some excitement at the baby clinic when they are spread out on grass mats for the women to choose?"

Booties, bonnets and matinée jackets were found next, and Mrs. Salmon says:

"Our African midwife herself had a new-born son and she was thrilled to dress him all in white wool—frock, jacket, booties and bonnet.

"He lies in his cot in the open room used by the wives of the Bible School students while his mother weighs the babies on a big table under palm trees. He will be nice and cosy during the cool season. When he begins to crawl on the grass mat, he will still be warm in his new clothes.

"A dozen cot covers were put on one side as we sorted out the gifts.

"The previous day, I had emptied cartons of tinned foods that had come for our year's supply. Into each carton I popped a cot cover and chalked a number on the carton. Then I put corresponding

numbers on scraps of paper and placed them in an envelope.

"EACH morning, I give a flannelgraph or picture lesson to seventy or eighty children. The Bible School students and their wives attend. When the children have returned to their classrooms, the students and wives come with me to the vestry to study the story and discuss how to prepare it for use in their village work in teaching adults.

"One morning, after our discussion, I handed round the envelope of numbers for a draw. After class, the men fetched the numbered cartons and carried them home. In the afternoon, they met me. There were broad smiles and many thanks for the kind friends in the home churches for the warm cot covers.

"We have a Sunday school. One afternoon, when all the other children had gone home, the seventeen little daughters of the Bible School families came in to see me. I lined them up in their heights—much to their surprise.

"The girls did not know just then that this was a preliminary to the distribution of frocks from the wants boxes.

"I FOUND a dress in the box which I was able to wear when I went to the Unit Conference at Thysville," says Mrs. Salmon, whose letter goes on:

"One of our church members is to be chosen to go to the Brussels Exhibition in 1958. So, the school masters and hospital workers who speak French come to our home every Monday evening to learn English. One of them will be chosen to go and help to explain the exhibits and tell about the work of the B.M.S. in this area.

"Masungi, who has been at Kibentele about twenty years, and is now in charge of the medical work while our nurse is on furlough, comes regularly to the English class. Tomorrow night he will leave our house with a tray of bandages, safety pins, lint, gauze and vaseline—more gifts from the home churches.



(Photo: Jack Gray)

Happy mothers waiting for baby-clinic. Note the children's garments

"The sheeting and pieces of white rag (in the boxes) will find their way to the maternity department.

"We have many schools in the villages. Just as the wants boxes were unpacked, some little boys arrived. They brought notes from the teachers asking for books for making lesson notes.

"I was happy to be able to hand them exercise books newly arrived from home. Away the boys went, walking miles, with the precious books and pencils and some much-coveted india rubber.

A YOUNG Englishman working for a Belgian firm passes our station every month and puts up here for the night. After dinner on Saturday, I went into the kitchen and found the driver of his car preparing hot water to wash up our plates.

"As we stood at the sink, he told me that he had helped many missionaries in their kitchens over a period of twenty years."

"He is a bright Christian man."

Mrs. Salmon gave him a Bible bag from one of the wants boxes. The bag is of green felt with a posy of mauve felt flowers on the front. Some reader of Mrs. Salmon's letter will remember making it. Mrs. Salmon also gave the man some tracts and he promised to use them as he tours the country.

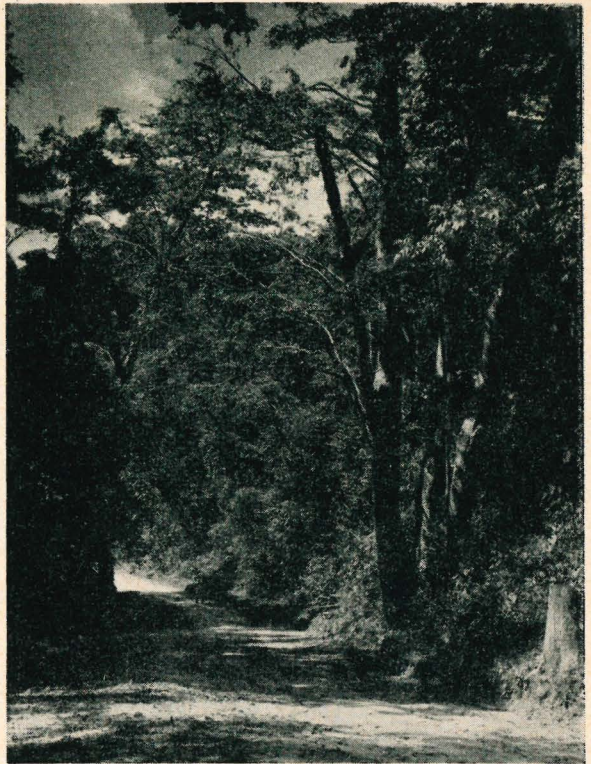
"A dozen rulers were an unexpected gift," Mrs. Salmon's letter continues. "The boys in the regional school are just beginning to learn the metric system and a ruler is a most useful article for them.

"Quite a number of these boys come from villages where the Church has almost ceased to exist owing to lack of evangelists, teachers and systematic visitation by missionaries. So, we are glad to have been able to gather about fifty lads into the regional school.

"They form a group which I use for training the Bible School students to give religious teaching to children. We look to these boys to keep alive the spark in the villages.

THIS afternoon, our African nurse, who is bravely holding on without a missionary to guide her, came to our house and asked if I would help her to knit babies' clothes when she is off duty. We sorted out the balls of wool I found in the brown paper bag in a wants box and we also found a pair of green knitting needles. Then she came along with me to the women's sewing class to knit.

"Ndombasi's wife was there. She comes every day to learn to read. Her husband wants to enter the Bible School next year. But, unless she can read, she will find herself at a disadvantage. So, day by day, with an exercise book and pencil from



(Photo: Jack Gray)

A road through the Congo forest

a wants box, Harietti copies out new words she has learned."

Harietti is the mother of three children. She is one of a small group of people soon to be baptized. The candidates' white robes will be made out of sheeting from a wants box.

British Baptists in China

(continued from page 130)

an appendix a list is given of all missionaries who served with the Society during the period.

The last paragraph of the book is worth quoting in full, for in it the author summarizes his findings:

"In conclusion, the writer would express his conviction that, in spite of the difficulties, frustrations and set-backs, arising from the changes, disorders, opposition and complexities which have been such a marked feature of our B.M.S. history in China, and which have necessitated constant adaptation, some opportunism, and less methodical planning than was desired, 'the excellency of the power of God has been revealed', and the Baptist churches are rooted in China's soil; they are founded on the Rock, Christ Jesus, and 'the gates of hell shall not prevail against them'."



(Photo: James Sutton)

At a retreat for workers in the Chinese New Villages of Malaya
(Rev. W. S. Upchurch is on the left)

Valuable Manuscripts Presented to Calabar College

The late Deacon Stephen Williams, a Jamaican who spent most of his life farming in Costa Rica, has bequeathed £4,000 to the Calabar College, Kingston, Jamaica.

Under the terms of the will, the money must be invested, the income from half of it being available to assist students from the parish of Westmoreland, the income from the other half to assist students from the rest of the island.

While the money will bring no direct benefit to the college funds, it will nevertheless greatly help students in connection with their books and living expenses.

* * *

A large number of letters and other manuscripts in the handwriting of William Knibb, Mary Knibb and Thomas Knibb, have been presented to the Calabar College, by members of the Knibb family in Canada.

One of these is the statement of faith made by Thomas Knibb prior to his acceptance into the membership of Broadmead, Bristol.

The college committee has expressed its gratitude to the donors and has decided to place these manuscripts in a special cabinet in the college library.

* * *

A former student of Calabar College, Rev. C. H. Sale, is now spending a year at the Union Theological Seminary, New York. On the nomination of the Jamaican Christian Council he was awarded a special scholarship.

It is three years since he left college with the Diploma of Theology of London University. He has done excellent work as a pastor in his circuit.

Church Bell Weights 5 cwt.

The church at Bolobo, Belgian Congo, has a new bell. It is made of cast steel and weighs five hundred-weight. An inscription in the Bobangi language reads: "Come and praise God".

The East Question is Flo

By S. E. LES

Before leaving Jamaica Mr. Larwood sent home this report of the work of the church of which he has been pastor for four years.

Almost every aspect of the work is in a healthy condition. So far this year there have been over forty baptisms after most rigid instruction and testing, and nearly twenty more are awaiting baptism. Congregations are very good indeed. Financially I don't think the church has ever been in a better condition.

The attendance at the weekly prayer meeting is very disappointing, averaging only about fifty, but there are good attendances at the Junior, Young People's, and Senior Christian Endeavour Societies; there is a fairly good attendance at the Y.P.F. but not so good as it should be. The grading of the Sun-

A Bridge-h

By DER

It is difficult to imagine a better place than Cianorte for the B.M.S. to establish a bridge-head in Brazil. A town like this, only three years old and surrounded by the most dense and tangled forest I have ever seen has all the atmosphere of a pioneer location.

Growing, as it is, on the route of the projected railway south-west from Maringá to Juaira it promises to be a really rewarding place in which to preach the gospel.

Already there is a live little group of Christians in the town, with other smaller groups in the area.

One of the highlights of our week in Cianorte was on the occasion of the welcome meeting for Arthur Elder. Well over a hundred people were crammed into a little wooden hall rented for the purpose. Their enthusiasm is partly to be judged by the distance some of them came from three of the surrounding villages.

Street Church Fishing

LARWOOD

day School has been well worth while, although we are handicapped by inadequate premises. The Senior section, known as the Youth Circle, has grown to an average attendance of sixty young people of sixteen years plus.

The relationship between the J.B.U. and the church is a very happy one now, and the church has promised a further £5 per month to the Central Fund; this will make about £120 per annum more than the church receives towards the minister's salary. The church still contributes ten per cent of its weekly offerings to the J.B.M.S. in addition to its other efforts for missionary contributions; which for 1956 amounted to £373. We have budgeted £400 for the J.B.M.S. for 1957.

ad in Brazil

WINTER

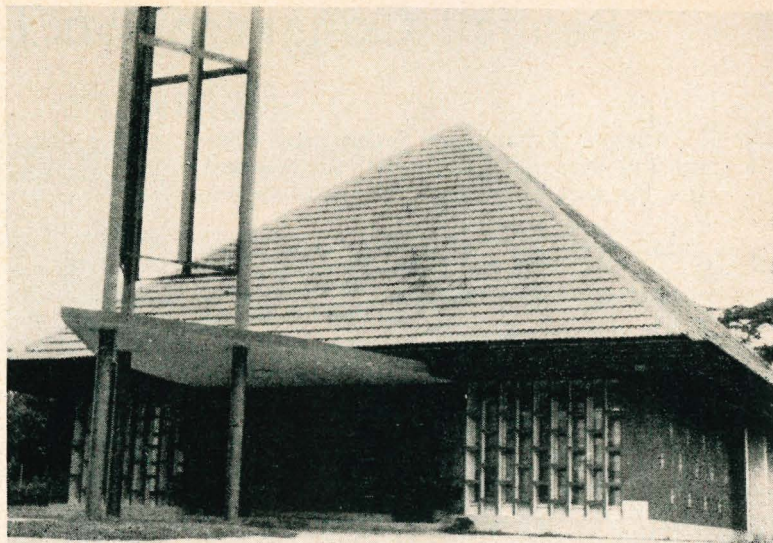
Twenty miles along the forest track on top of a lorry, and a return journey which would get them home well after midnight—this certainly reveals interest!

One of the recurring themes of those who spoke was: "Now God has answered our prayers in sending us a leader". Already one can pick out those who are going to be really effective leaders in their own sphere of work.

Congo Pastor Honoured

Rev. Samuel Koli has been elected a member of the Executive Committee of the Baptist World Alliance.

Mr. Koli, who visited Britain during the Jubilee Congress, is pastor of the Upoto-Pimu church, Belgian Congo.



(Photo: James Sutton)

The new Baptist Church at Kuala Lumpur, Malaya

Former Roumanian Leader Visits Port of Spain

In Trinidad will be located the new capital of the Caribbean Federation. The Ministerial Association in Trinidad has been discussing the prospect of establishing there a United Free Church.

* * *

Last June Mr. J. Edbrooke of the Boys' Brigade was in Trinidad. In Port of Spain he addressed a meeting of ministers and laymen.

The Boys' Brigade was established in Trinidad in 1895 but in 1922 it had to close down owing to lack of officers. Now it is hoped to revive it, beginning with the formation of a Life Boy team.

* * *

Among visitors to Trinidad last summer was Rev. Peter Trutza, Professor of Missions at the Northern Baptist Theological Seminary, Chicago, and Executive Secretary of the Roumanian Baptist Association of the United States and Canada.

He was at one time a teacher at the theological seminary in Bucharest and knew Dr. J. H. Rushbrooke very well.

He expressed a wish to see St. John's Church, Port of Spain, and the Rev. S. G. Poupard was able to show him over.

Mr. Poupard was informed by him that there are now 150,000 Baptists in Roumania and 30,000 in Hungary.

Medical Work Grows Rapidly

Medical work at Bolobo, Belgian Congo, grows apace as the population of the area expands. The confidence of the people in the missionaries' ways is also increasing, but it is thought inevitable that the state will take over some of the dispensary work in the near future.

A military camp has been placed at Bolobo. At present, only about fifty soldiers are there. But wives and children are expected soon. They will all have the right to free treatment at the mission hospital.

Every week the mission holds a service in the camp.

Bengali Congregation Takes Over

THE Mission Church at Serampore, where Carey laboured and Krishna Pal was baptized, has been the scene of remarkable developments recently.

Its membership had dwindled to only a few missionaries. The building was becoming dangerous for lack of repairs. A decision was made to close down.

The Johnnagar Church, the local Bengali congregation with one or two missionaries among its membership, asked to be regarded as the successor to the Mission Church. The B.M.S., as trustees of the Mission Church, agreed.

Some of the missionaries thought this was an unwise decision. The Bengali congregation, they argued, could not support two buildings.

But the Bengali congregation was determined that the historic Mission Church should not fall into non-Christian hands. A Hindu shrine just outside the church is being extended. Not far away, a new Hindu shrine is being built. So, the Bengali Christians contended, the abandonment of Carey's church would be a confession of failure.

They decided to repair the building. The B.M.S. made a grant of half the estimated cost. And the work was pushed forward with enthusiasm.

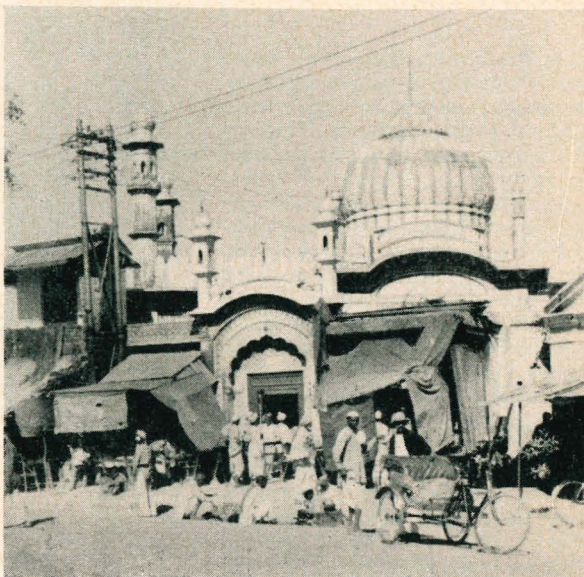
DR. ABRAHAM, the Principal of Serampore College, suggested that his Christian staff and students should be invited to become associate members of the Johnnagar Church. The invitation was given and there have been more than twenty acceptances.

The Principal also proposed that the Bengali Church should become responsible for English services. Again his suggestion was acted upon.

Now, on most Sundays, the Mission Church is used in the morning for a Bengali service and in the evening for an English service.

But, once a month, the Sunday morning service, instead of being in Bengali only, is conducted in two languages. These bilingual services are intended to bring the local Christians together in worship in spite of language barriers. They are not easy to arrange, but they are proving valuable.

THE envelope system of contributing to the upkeep of the Johnnagar Church has been introduced with good results. But, as Indians are paid monthly, each member has only one envelope for each month. Previously, the church had a subscription book and collectors went round to receive



(Photo: G. P. R. Prosser)

A street scene at Saharanpur, India. In the foreground is a bicycle-rickshaw

the subscriptions. Now, the members take their gifts to the House of God.

After four months, the members contributed in envelopes as much as was given in the whole of 1956 under the subscription book system. At the same time, the ordinary collections were nearly doubled. Collections for the Bengal Baptist Union, in separate envelopes, were slightly down.

At present, the church is without a minister. The Rev. Sasi B. Ray, who was minister for two years, has been moved to another church by the Bengal Baptist Union. The Union cannot replace him.

This situation is a challenge to the church to support a minister entirely from its own funds and without relying on the Bengal Union. But, even if the church should wish to call a pastor, the right man for such a charge would not be easy to find.

MISSIONARY HERALD

(Editor: A. S. CLEMENT)

OFFICIAL MONTHLY MAGAZINE

of the

BAPTIST MISSIONARY SOCIETY

93 Gloucester Place, W.1

Baptist Church Founded at Cianorte in Brazil

By ARTHUR C. ELDER

THE Baptist Church of Cianorte was formally founded on 23rd June. I had hoped that we might delay things until we could get a better knowledge of the situation and the people, but found that organizationally our hands were tied as a congregation of Maringá, and it was necessary, in order to have a freer hand, to separate and form our own organization.

Pastor Francisco R. de Mello from Maringá came over for a week, and we visited nearly all the believers in the region, making a list which totalled 124 but has now reached 141, with some others still to discover.

Comparisons are not always helpful, but our "parish" seems to be about the size of Kent and Sussex combined, with congregations as far as forty miles away from the centre, which is Cianorte.

On 23rd June we had 103 of these members present from all the congregations and some 300 visitors, who came in lorry-loads, planks of wood across the lorry being the only seats.

We rented a hall which we thought would be big enough and made seats for about 300, but the place was crowded out with dozens of people outside.

The meeting started at midday and went on till four o'clock in the afternoon, and then the lorry-loads got going on the return journey, leaving a handful of about thirty. We had a meeting at night, well attended, but rather an anti-climax after the midday meeting, except that we had eight new people who decided for Christ that night.

Unfortunately, the Roman Catholic priest, a rather narrow-minded German, seems to have got nervous and is making intense efforts to stop people coming to our meetings. I have made friends with the mayor, some of the councillors, and the chief of the police, and I do not think there is likely to be any trouble, for all these men are liberal in their ideas.

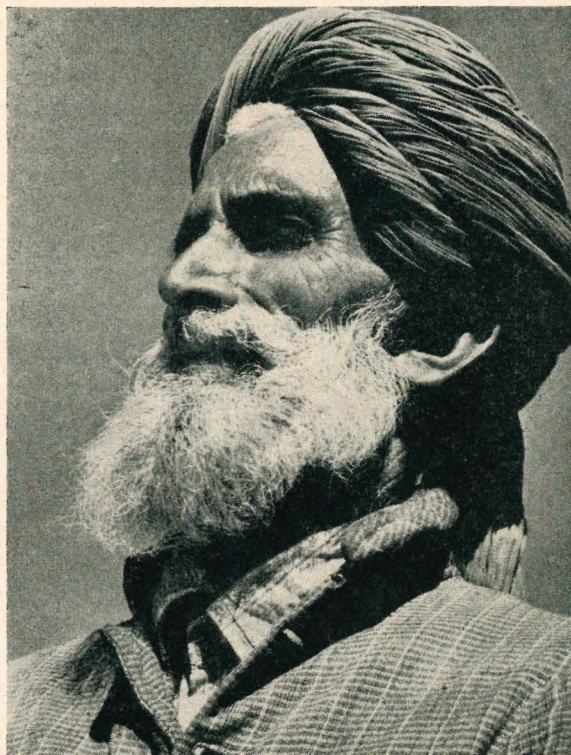
SO now we have a nucleus, and plenty of work, and liberty to do it as we think fit. But there are a number of problems which we are trying to solve.

A rural area does not lend itself easily to the independent system of church government characteristic of Baptist churches, and especially characteristic of Brazil. I can see that we shall have to grant a good deal of autonomy to the local con-

gregations even before they are organized in churches. We met the situation in China with a Presbyterian system of church government [at any rate in Shensi] and maybe we shall have to do something of that kind here.

I have also asked the church for authority to conduct baptisms and celebrate the Lord's Supper in the outlying congregations, which was readily granted, although not generally practised in Brazil. Some members had not attended the Lord's Supper for four or five years, simply because they live too far away.

Other problems will arise, but it is good to have started at last on an independent piece of work. The problems here inside the city are somewhat different, and will have to be tackled in a different way. But there is a lot to do.



A Rajput—member of the proudest and most independent tribe in India. His brilliant turban is six yards long

Congo Lends Nigeria an Expert

DR. ERNEST W. PRICE, of the Protestant Medical Institution at Kimpese, Belgian Congo, has gone to Eastern Nigeria to work for a year with the Leprosy Service there.

Modern methods of leprosy treatment are arresting the disease in an increasing number of patients. But many of these patients are left with crippled hands and feet. Often they are unable to look after themselves or to earn a living.

The damaged hands and feet, however, can be repaired by new ways of transplanting and grafting. Dr. Price is to develop this technique in Nigeria.

He has been asked to organize a rehabilitation unit and to train African and European personnel.

Leprosy villages in Eastern Nigeria are run mainly by the Church of Scotland and the Church of England. Dr. Price is living in one of the Anglican settlements. When he was arranging to go there he was interested to discover that the secretary is Mr. Ellis, a member of Rye Baptist Church.

A LETTER written by Dr. Price, just before leaving Kimpese, tells of the mission's clinic for polio children at Léopoldville.

On a recent visit to the clinic, he was called from his work and found that a Belgian Roman Catholic nun from Brazzaville, on the French side of the

Congo River, wished to see him. She had heard of the work done by the clinic and was distressed by the large number of children in Brazzaville who are crippled by polio and for whom there is no help.

"Can I collect them and bring them over?" asked the nun.

"Yes," replied Dr. Price, "so long as you don't bring too many!"

The nun went away happy. On the next day, she returned with twelve children.

Dr. Price writes of the elderly nun: "She was a real missionary. She knew all the children by name, when they were born, their addresses and particulars about their families by memory."

ANOTHER mission—making six in all—has joined the Kimpese partnership. It is the Evangelical Mission of the Ubangi, an American society with a Swedish background. Already, this mission has sent Kimpese a doctor.

He is the third doctor on the Kimpese staff. A fourth is expected next spring from the Disciples of Christ.

While Dr. Price is in Nigeria, a new leprosy colony will be built at Kimpese. The road to the site has now been cut.

And the mission is seeking a physiotherapist to help in the polio work and the rehabilitation of people recovering from leprosy.

The man required would need to spend six or nine months in England on special training in polio rehabilitation and hand repair, followed by six months in Belgium learning French, before going to Kimpese. Information about the post may be obtained from the B.M.S. headquarters.

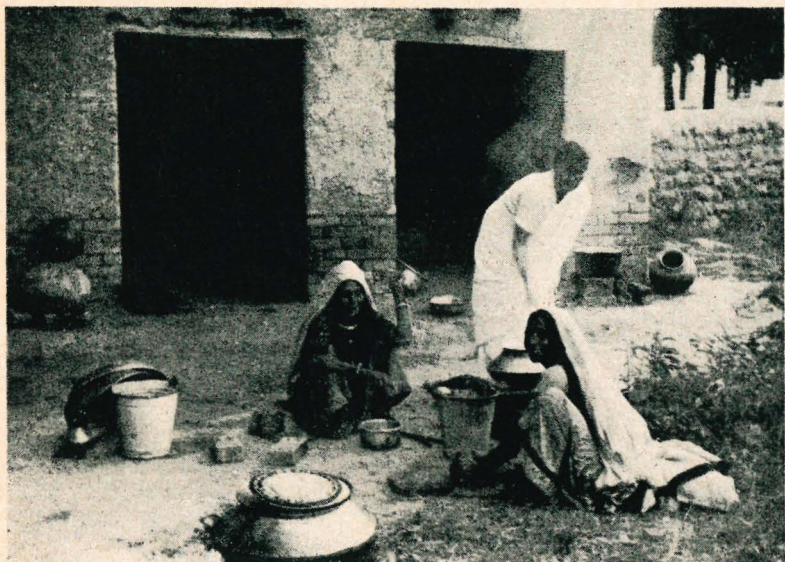
French has become the language of educated people in Congo in the absence of any Congo language suitable for universal use. At Kimpese, the daily prayers are said once a week in French.

Six of the Kimpese staff, including orthopaedic technicians, were baptized recently.

Young patients at Kimpese resting after operations by Dr. Price

(Photo: J. R. Hulme)





(Photo: G. P. R. Prosser)

Women at the Baraut (North India) Summer School prepare a meal

Communists in South India Attempt to Control Schools

The situation in regard to day schools in the province of Kerala, South India, has caused much concern especially to Roman Catholic missions.

The Communist government successfully piloted through the Assembly of the province a bill which it claimed was intended primarily to regulate teacher-management relations "so that the teacher may no longer be the slave of the management".

The bill provided for the nationalization of private schools "where necessary", and stipulated that

schools permitted to continue functioning must choose their teachers from a government-approved list.

Most of the private schools are operated by Roman Catholics who see in this an attempt to regiment the county's educational system under a communist pattern. The hierarchy of Kerala has announced its determination to continue to fight against the bill. One archbishop told a news conference that the title of the bill should be changed to "Penal Code against Private Agencies in the Field of Education"!

The Foreign Missionary in Modern India

In a recent article in the *British Weekly*, Rev. D. Chellapa, Bishop of Madras, wrote of the missionary in modern India. He was of the opinion that the missionary situation was even more hopeful today than in the past. Christianity was no longer identified with the ruling race or with the state or with Western culture and civilization.

"In one sense," declared the bishop, "the non-national is more

truly freed than the national. Christianity can now be heard on its own merits"

He listed the qualifications required by present-day missionaries as follows:

1. the possession of an ecumenical outlook along with devotion to the tradition which led him to Christ;
2. a sense of discipline and responsibility;
3. self-effacement;
4. the spirit of adventure.

Books for Christmas Gifts

Upon This Rock

Eric W. Gosden

Marshall, Morgan & Scott, Ltd.
8s. 6d.

The author tells a moving story of a Japanese nurse who was brought up in a Buddhist family and, at the time of her marriage, suffered much at the hand of an unscrupulous brother-in-law. Eventually she was won for Christ and found peace in Him.

Serving a village community heroically as a nurse she seized the opportunity to encourage evangelism and was instrumental, before her death from cancer, in founding a vigorous church with its own buildings.

Dynamic: Paget Wilkes of Japan

I. R. Govan Stewart

Marshall, Morgan and Scott, Ltd.
6s.

In this book the life-story of Paget Wilkes, missionary in Japan and founder of the Japan Evangelistic Band, is skilfully and concisely told.

Prayers at Camp

A. S. D. Pierssené

Crusade Reprint 6d.

This is an excellent little pamphlet, bright and attractive, designed to help those who wish to give point and purpose to prayers at children's holiday camps.

The Red Balloon

A. Lamorisse

George Allen & Unwin, Ltd.
12s. 6d.

Photographs taken during the filming of the well-known film, "The Red Balloon", are here attractively reproduced with sufficient letterpress to indicate the story to children using the book.

The subjects are so charming and the photography and arrangement so excellent that readers, young and old, will find much delight here.

Baptists and Sierra Leone

Through the kindness of Dr. Ernest A. Payne we were able recently to read a leaflet issued in 1854 by the minister of the Cannon Street Church, Birmingham, and addressed to the "Young People of the Church and Congregation". The leaflet pleaded for

support for the B.M.S. in view of its new work in Africa and gave an account of the meeting held at Cannon Street in 1795 when the first two Baptist missionaries to Africa were valedicted. Here is the substance of the leaflet.

By JOHN W. SHOWELL

THE period has arrived when we should renew our efforts for the Mission to Africa. It is now fifteen years since the Baptists set their hands A SECOND TIME to this good work, but it is about fifty-nine years since the Baptist Missionary Society first directed their attention to the evangelization of this vast Continent.

It may be new and interesting to most of our friends to be informed that fifty-five years ago a General Meeting of the Baptist Missionary Society was held at Cannon Street, Birmingham, to set apart Messrs. Jacob Grigg and James Rodway as Missionaries to Africa. At this Meeting the Rev. Samuel Pearce, and Messrs. Thomas King and Benjamin Cave were present. Thus we find that the Church and Congregation in Cannon Street have from the *first* been associated with the efforts made for the good of Africa.

On the annexed leaf I give you a few particulars of the Meeting alluded to above.

[Then follows the description of the meeting held on 16th September, 1795.]

THE object of this meeting so far as related to the setting apart of our brethren Grigg and Rodway, was supposed to bear a near resemblance to the sending out of Barnabas and Saul, on a mission amongst the heathen, by the church at Antioch. The proceedings of that church, therefore, as recorded in Acts 13:1-3, were considered as a model worthy of our imitation: "When they had fasted, and prayed, and laid their hands on them, they sent them away."

As the Missionaries were obliged to take coach for London at three in the afternoon, not knowing but the ship would sail the next day, it was necessary to finish the work of the day, so far as it related to them, by half-past one.

A Meeting was therefore held at six in the morning for prayer, and at intervals to transact such business as required to be settled before the departure of the Missionaries.

A Letter was read and approved to the Directors of the Sierra Leone Company, informing them of the Baptist Missionary Society having sent out two Missionaries, and expressing a hope that they would meet with friendly treatment from the Company and its servants.

It was agreed also that the Rev. Samuel Pearce should go to London to see the Missionaries on board, and purchase for their use ten pounds' worth of books.

AT a quarter before eleven, public worship began: after singing, Mr. Hogg prayed. Mr. Fuller read the first three verses of the thirteenth chapter of Acts. After some observations on this passage, Messrs. Grigg and Rodway stated their reasons for engaging in this work. Mr. Fuller then solemnly committed them to God by prayer, accompanied with the laying on of hands by the brethren in the ministry present. After this the Rev. J. Ryland addressed both them and the congregation from 3 John 6,7 and 8. The Rev. Samuel Pearce concluded with prayer at half-past one, and at three o'clock the Missionaries left Birmingham by the mail for London.

At half past three the Society met again for the transaction of business, and among other important matters they incorporated the Committee of the Birmingham Assistant Society into that of the Primary Society, and several letters were read from the Missionaries in Bengal, an answer was prepared, approved, and signed.

At this meeting it was agreed to extend the aid of the Society to village preaching in England, and doubtless from this may be dated the commencement of the efforts for Home Missions.

At seven in the evening Mr. Steadman concluded the exercises of the day by a discourse from Zech. 3:8. "Hear now, O Joshua, the High Priest, thou and thy fellows that sit before thee: for they are men wondered at: for behold I will bring forth my servant the BRANCH."

FELLOWSHIP IN PRAYER

Based on the Prayer Calendar

2-7 December: You are asked to pray this week for the Lushai Hills, where most of the people are now Christians, and for the missionary work of the Lushai Church amongst neighbouring tribes. Remember the native pastors, evangelists, and teachers, and the missionaries. Pray too for the dispensary at Lungleh, now with a doctor in charge, and for the nursing sisters who have built up the work there and who train Lushai nurses.

9-14 December: Pray this week for united Christian work in India, in which the B.M.S. co-operates, and for missionaries on special appointments: the Union Church and the Wynberg Schools for Anglo-Indian Children at Mussoorie; the United Women's Medical College and Hospital at Ludhiana, and the Christian Medical College and Hospital at Vellore; and the Henry Martyn School of Islamics at Aligarh.

16-21 December: Pray for missionaries and Societies engaged in Bible translation and Christian literature

work. Give thanks for all converts and newly baptized church members, for new churches constituted and new work begun during 1957, and for all chosen for leadership in the churches on the mission field, remembering them all in prayer.

22-28 December: On Sunday, remember Christians in China as they hold their Christmas services this week.

Our prayers at this season are particularly requested for missionaries and their families who are separated, and for the guardians and teachers who care for missionaries' children in their absence. Remember, too, missionaries who are on furlough and with their children at this time.

30 and 31 December: Pray for the Committees of the Society as they prepare to face the tasks of the coming year, and pray that all in our churches may close the year with thanksgiving for blessings received and begin the New Year with renewed devotion.

MISSIONARY RECORD

Arrivals

28th September. Miss M. J. Shields, from San Salvador.
4th October. Rev. G. and Mrs. Ellis and two children, from Yalikina, by air.
8th October. Dr. Joan Pears, from Berhampur.

Departures

22nd September. Miss S. M. Harris, by air, for Yakusu.
24th September. Mrs. R. A. Crumpler and two children, by air, for Kimpese.
26th September. Mr. S. G. Anslow, for Upoto.
28th September. Miss W. N. Hadden, for Ntondo; and Miss N. Hart for Pimu, both by air.
1st October. Miss S. M. Staples, for Udayagiri; Miss

J. A. Cooper, for Ludhiana; Miss M. I. Painter, for Balangir; and Miss H. Thomson, for Gaya.

5th October. Dr. and Mrs. E. H. Wyatt, for Yakusu, by air.

Births

16th September. At Lincoln, to Rev. F. J. and Mrs. Grenfell, a son, Peter James.
22nd September. At Ranaghat, to Rev. D. H. and Mrs. Emmott, a son, Philip John.

Deaths

29th September. At Crowthorne, Rev. John Bell, Congo Mission, 1895-1905; China Mission, 1905-28.
9th October. At Birmingham, Rev. A. J. Klaiber, *ex-officio* member of the General Committee.

ACKNOWLEDGEMENTS

(To 15th October, 1957)

Donations

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: J. A. Plumer, 10s.; "A mite in Jesus' name", £1; W.P.B., £5; Anon., 5s.; Anon., £5; W.S.R., A little for a good need, £4.

Medical Fund: Anon., £1 17s.; For the poor lepers, £1; In Jesus' Name, £10.

Translation Fund: I.P.B. Printing Books, Yakusu, £2 10s.

Gift and Self-Denial Week: E.B.E.M.S., £15.

Legacies

The following legacies have been gratefully received in recent months:

September
17 Mrs. A. Pickles (Medical) ... £ s. d. 115 12 0

September

				£	s.	d.
18	Miss Agatha Groves	...	...	40	0	0
20	Mrs. E. D. Henderson	...	...	50	0	0
26	Mrs. A. G. Morgan	...	...	76	3	6
	Mrs. E. L. Last	...	...	100	0	0
27	Walter L. Williams	...	...	100	0	0
30	Rev. A. E. Edwards	...	...	100	0	0
	Sir Edward Wood					
	(Medical £3 16s. 7d.)	...	...	7	13	3

October

3	Miss F. A. Meager	...	...	50	0	0
4	Miss Margaret Forbes	...	...	100	0	0
9	J. Harries	2	6	0
	Miss Martha Attrill	21	10	0
10	Miss M. Witherspoon	550	0	0
14	J. Hawley	75	0	0

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BMS World Mission
PO Box 49, 129 Broadway
Didcot, Oxfordshire
United Kingdom
OX11 8XA

01235 517700

info@bmsworldmission.org